

For Reference

NOT TO BE TAKEN FROM THIS ROOM

Ex LIBRIS
UNIVERSITATIS
ALBERTAE NSIS



For Reference

NOT TO BE TAKEN FROM THIS ROOM

UNIVERSITY OF ALBERTA
LIBRARY

Regulations Regarding Theses and Dissertations

Typescript copies of theses and dissertations for Master's and Doctor's degrees deposited in the University of Alberta Library, as the official Copy of the Faculty of Graduate Studies, may be consulted in the Reference Reading Room only.

A second copy is on deposit in the Department under whose supervision the work was done. Some Departments are willing to loan their copy to libraries, through the inter-library loan service of the University of Alberta Library.

These theses and dissertations are to be used only with due regard to the rights of the author. Written permission of the author and of the Department must be obtained through the University of Alberta Library when extended passages are copied. When permission has been granted, acknowledgement must appear in the published work.

This thesis or dissertation has been used in accordance with the above regulations by the persons listed below. The borrowing library is obligated to secure the signature of each user.

THE UNIVERSITY OF ALBERTA

GROUP-BASED VALUE ORIENTATIONS:

AN EXPLORATORY STUDY BASED ON DAHLKE'S TYPOLOGY

by



JOHN ROWLAND YOUNG

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF EDUCATION

DEPARTMENT OF EDUCATIONAL FOUNDATIONS

EDMONTON, ALBERTA

OCTOBER, 1968

Thesis
1968 (F)
246

UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled "Group-Based Value Orientations: An Exploratory Study Based on Dahlke's Typology" submitted by John Rowland Young in partial fulfillment of the requirements for the degree of Master of Education.

ABSTRACT

This study was designed to measure the group-based value orientations of university students using as a value instrument the "What-Do-You-Think?" inventory based on the theory of H. Otto Dahlke. A sample of 475 students was selected from the Romance Language Department to form the basis of the study. The relationship of the students' value orientations to selected personal, family and social variables was explored. Also, the possible relationships between organizational involvement and value orientations were investigated. Included in the study was a statistical analysis of the research instrument to determine its useability for measuring value orientations in a Canadian setting.

The findings indicated that, although several weaknesses were apparent, the "What-Do-You-Think?" inventory had relative merits for use in determining group-based values. The Humanistic value orientation was the orientation most acceptable to university students. However, this orientation exhibited the least statistical strength of the six orientations.

The study indicated the importance of certain variables that account for differences in value profiles of students, the positive association existing between student and students' parental involvement in specific organizations and value orientations, and the strength and weaknesses of this Canadian research instrument in measuring the group-based value orientations of university students.

ACKNOWLEDGEMENTS

Sincere thanks are extended to all those who contributed time and effort to make this study possible: to Dr. B. Y. Card for his direction and inspiration which guided this study, to Dr. C. A. S. Hynam and Professor R. Hughes, members of the thesis committee, to Professor E. Marxheimer and other members of the Romance Languages Department for interest and cooperation, and to Miss D. Semenick for her willingness to type the manuscript under pressure of a dead-line.

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
The Problem	2
Significance of Study	3
Delimitation of Study	5
Organization of Study	5
II. THEORETICAL BACKGROUND	7
Value Theory	7
Basic Assumptions About Values	14
Dahlke's Theory of Value Orientations	14
Summary	24
III. REVIEW OF RESEARCH LITERATURE	25
General Value Profiles of Students	25
Relationship of Family and Social Variables to Value Orientations	31
Relationship Between Organizational Involvement and Values	34
Influence of Type and Amount of University Education On Values and Value Change	36
Summary	38
IV. RESEARCH PROCEDURES	39
The Sample	39
The Research Instruments	41
"What-Do-You-Think?" Inventory	41
Data Sheet	44
Scoring of Value Scale	46
Collection of Data	47
Hypotheses	48
Statistical Analyses	49

CHAPTER	PAGE
V. VALUE ORIENTATION PROFILES OF UNIVERSITY	
STUDENTS	51
Value Profiles of University Students . . .	51
Differences in Profiles of French Courses .	55
Discussion of Findings	56
VI. RELATIONSHIP OF SELECTED VARIABLES TO VALUE	
PROFILES	59
Age	59
Sex	61
Marital Status	62
Religious Background	63
Variables Related to University Experience.	65
Faculty	66
Year of University Study	68
Father's and Mother's Occupation	70
Variables of Ethnicity	72
Summary	75
VII. RELATIONSHIP BETWEEN ORGANIZATIONAL INVOLVEMENT	
AND VALUE ORIENTATIONS	77
Student Organizational Involvement and	
Value Orientations	77
Parental Involvement and Student Value	
Orientations	84
Summary :	90

CHAPTER	PAGE
VIII. ANALYSIS OF "WHAT-DO-YOU-THINK?" INVENTORY .	92
Correlation Among Value Orientations . . .	92
Item Analysis	94
Internal Consistency	96
Analysis of Research Instrument In Its Two Language Forms	98
Factor Analysis of the "What-Do-You-Think?" Inventory	100
Summary	106
IX. SUMMARY, CONCLUSIONS AND IMPLICATIONS	107
The Problem	107
Summary	107
Value Profiles of University Students . . .	107
Relationship Between Value Profiles and Selected Variables	108
Relationship Between Value Orientations and Organizational Involvement	111
The "What-Do-You-Think?" Inventory	114
Conclusions	115
Implications	117
BIBLIOGRAPHY	119
APPENDICES	126
Research Instrument	127
Factor Analysis	139
French Form of Instrument	147

LIST OF TABLES

TABLE		PAGE
2.1	Dahlke's Typology of Value Orientations	
	According To Decision-Making Areas	18
4.1	Responses Obtained from French Courses	39
4.2	Distribution of Sample by Selected Independent Variables	42
4.3	Inventory Items Group According to Value Orientations and Decision-Making Areas . .	45
5.1	Comparison of Mean Scores and Standard Deviations on Value Orientations for Total Sample	51
5.2	Distribution of Student Scores on Six Value Orientations	53
5.3	Difference in Means and Level of Significance Between French Courses on Six Value Orientations	56
6.1	Difference of Means and Level of Significance For Variable Age on Six Value Orientations.	60
6.2	Difference of Means and Level of Significance For Variable Sex on Six Value Orientations.	61
6.3	Difference of Means and Level of Significance For Variable Marital Status on Six Value Orientations	62
6.4	Difference of Means and Level of Significance For Variable Religious Background on Six Value Orientations	64
6.5	Distribution of Students According to Faculty	66
6.6	Difference of Means and Level of Significance For Variable Faculty on Six Value Orientations	67

TABLE		PAGE
6.7	Difference of Means and Level of Significance For Variable Year of University on Six Value Orientations	68
6.8	Difference of Means and Level of Significance For Variables Father's and Mother's Occupation on Six Value Orientations . . .	71
6.9	Difference of Means and Level of Significance For Variables Father's and Mother's Birthplace on Six Value Orientations . . .	74
6.10	Difference of Means and Level of Significance For Variable Language Spoken in Home on Six Value Orientations	75
7.1	Difference in Mean Value Orientation Scores and Level of Significance According to Respondent Involvement in Organizations . .	81
7.2	Relationship Between Value Orientation Scores and Respondent Involvement in Organizations Hypothesized As Relevant to the Organization	82
7.3	Difference in Means and Level of Significance For Variable Membership in Fraternities and Sororities on Six Value Orientations . . .	83
7.4	Differences in Mean Value Orientation Scores and Level of Significance According to Respondent's Parental Involvement in Organizations	88
7.5	Relationship Between Value Orientation Scores and Respondent's Parental Involvement in Organizations Hypothesized as Relevant to the Orientation	89

TABLE		PAGE
8.1	Intercorrelation Among Means on Six Value Orientations	93
8.2	Intercorrelation of Individual Items with Total Scores on Six Value Orientations . .	95
8.3	Split-half Reliability Coefficients For Value Orientations	97
8.4	Difference in Means and Level of Significance For a Matched Sample Using English and French Forms of the Inventory	100
8.5	Factor Loadings of Leading Items For Seven Factors Obtained in Oblique Rotation . . .	102
8.6	Correlation Coefficients of First Seven Factors on Oblique Rotation	103

CHAPTER I

I. INTRODUCTION

Values are no longer considered to be the sole property of philosophers and beyond the realm of study of social scientists. The description of the relationship between value patterns and social action has long been an integral part of the discourse of sociologists, psychologists, anthropologists, and educators. However, the empirical investigation of values has rarely been undertaken. This is especially true in Canadian sociology. Studies of values in Canadian society have been more of a general descriptive nature rather than specific empirical analyses.¹

Catton² synthesizes the various explanations given by social scientists for neglecting value studies. First, he states, there is a desire that the human mind be immune from scientific study. Second, the use of highly abstracted terms such as truth and goodness make the scientific study of values difficult. Third, social scientists, due to the relative youth of their science, emulate physical scientists in their reticence to speak about values. The basic question that social scientists seem to be concerned with is: Can the objective techniques at the disposal of the

¹B. Y. Card, Trends and Change in Canadian Society. Toronto: Macmillan of Canada, 1968. (See Chapter 12, pp. 135 - 146.)

²W. R. Catton, Jr., "Exploring Techniques for Measuring Human Values," American Sociological Review, Vol. XIX, 1954, p. 49.

sciences be used in the measurement of essentially subjective states? It is the writer's hope that this study will contribute in some small way to providing an answer.

Value research in Canadian society is little beyond the pioneering stage. Studies by Naegele³ and Porter⁴ have made a contribution more for the hypotheses they have generated than for their definitive empirical findings. This study is a modest attempt to empirically survey the values of one group of Canadian university students using a Canadian value inventory as an instrument.

II. THE PROBLEM

Central to this study was the theory of value orientations proposed by H. Otto Dahlke⁵. By using Dahlke's typology, modified to better suit Canadian society, it was the writer's hope to identify value profiles of university students and, secondly, to determine the extent to which these values were reflections of the values held by major groups in Canadian society. A third purpose of this study was to provide sufficient data for a statistical analysis and possible modification of the research instrument to be made.

³K. Naegele, "Canadian Society: Some Reflections", in B. Blishen, F. Jones, K. Naegele, J. Porter, Canadian Society, Sociological Perspectives. Toronto: Macmillan of Canada, 1965, pp. 1 - 11.

⁴J. Porter, The Vertical Mosaic. Toronto: University of Toronto Press, 1965, pp. 457 - 462.

⁵H. Otto Dahlke, Values in Culture and Classroom. New York: Harper and Brothers, 1958, pp. 3 - 68.

More specifically, the problem and sub-problems can be stated as follows:

- A. What are the value orientations of university students?
 - 1. What is the relationship between student value profiles and social variables such as religion and nationality?
- B. What relationship exists between value orientations and involvement in specific organizations hypothesized to represent that value?
 - 1. To what extent are the value orientations of major groups in Canadian society accepted by students?
- C. Is the "What-Do-You-Think?" inventory a suitable instrument for measuring values of Canadian university students?
 - 1. What reliability can be assumed between the English and French forms of the "What-Do-You-Think?" inventory for use in bilingual Canadian communities?

III. SIGNIFICANCE OF STUDY

This study, exploratory in nature, is designed to contribute to the theoretical knowledge and methodology in value study. In the first place, the development and testing of Dahlke's theory contributes to the understanding of interest-group value orientations. Secondly, it contributes to knowledge about which values of the broader culture are being transmitted most successfully in educational institutions and other agencies of socialization and to what extent particular value orientations are shared by groups and

organizations in the society. Essentially, a study of values of this nature is measuring previous socialization. To the extent that effective socialization includes the transmission of a set of values then this study indicates which sectors of society are most successful in influencing student value acquisition. As societies become more complex it cannot be assumed that the particular socializing that takes place in primary groups assures that a son believes what his father believed.⁶ For these reasons it would appear not only desirable but imperative for social scientists and educators to have a better understanding of the values of students who spend approximately one-quarter of their lives, between the ages of six and sixty-five, in educational institutions.

A further contribution is made by this study to the area of methodology. The "What-Do-You-Think?" inventory as a value instrument is a further attempt at measuring both types of values and the intensity of valuing. Lehmann says of such an endeavor...."sustained attempts, however crude, at the measurement of values provide one of the best avenues to a more definitive conceptualization of these important principles of human behavior."⁷

⁶Dahlke, op. cit. p. 41.

⁷I. J. Lehmann, "Yardsticks for Gauging Values", University College Quarterly, January, 1966, p. 22.

IV. DELIMITATIONS OF STUDY

This is an intensive study of a limited sample of 475 students taking French courses in the Romance Languages Department. For this reason broad generalizations to other student populations are not intended by the writer, though certain inferences about valuing behavior among students may be made. Another limitation is that the values measured and discussed in the study will be those elicited by the particular value instrument used. The six value orientations measured are not considered inclusive of all possible orientations in a society, but these orientations are assumed to be six important sectors or sets of social systems within the society. A further limitation of the study is that it is focused on group value orientations and differs from studies of abstract values or studies of individually-held values. Finally, since this is not a longitudinal study of a sample, no attempt will be made to discuss value change.

V. ORGANIZATION OF THE STUDY

This study has been divided into nine chapters. In the following chapter the theoretical framework which generated the study is presented. Chapter III contains a review of research relevant to a study of student values. Chapter IV describes the research design, the development of the value instrument, statistical procedures and hypotheses and the sampling techniques used. Chapters V to VII present the data, a discussion of the findings and conclusions supported by the data. An analysis of the research instrument will appear in Chapter VIII and the

final chapter will be devoted to a discussion of the conclusions reached and the implications drawn from the study and areas for further research.

CHAPTER II

THEORETICAL FRAMEWORK

This chapter presents two main topics: a general discussion of values, concluding with the definition of value assumed in this study, and the development of Dahlke's theory of interest-group value orientations as their influence is felt by governmental and educational agencies. Included are several basic assumptions on the nature of values and a discussion of socialization as it is related to Dahlke's theory.

I. VALUE THEORY

Value as a concept has been central to the study of philosophers for several centuries, but even tacit agreement on a definitive meaning of value has apparently eluded their efforts. Pepper¹ assumes a very general definition in seeing anything good or bad as a value. Perry claims, "that which is an object of interest is eo ipso invested with value."² Hartmann³ qualifies his definition of values when he claims that values are independent of and prerequisite to those things (goods) that are valued. An appreciation of the difficulty faced by axiologists is expressed by Blake and

¹S. C. Pepper, The Sources of Value, California: University of California Press, 1958, p. 7.

²W. T. Jones, F. Sontag, M. O. Becker, R. J. Fogelin, Approaches to Ethics, New York: McGraw-Hill Book Co., 1962, p. 437.

³Ibid., p. 453.

Davis in their statement, "... by virtue of their subjective, emotional and ethical character, norms and especially values, are among the worlds most difficult objects to identify."⁴ However, Rose offers a challenge to sociology by asserting that it (sociology) is "at that stage of maturity where it may be able to use values as the more established sciences use them."⁵ Lehmann concurs in his statement, "We should not adopt a Tichenerian attitude that scientists must maintain a hands-off policy towards values, or we will accomplish nothing in this important area of human behavior."⁶

If value studies are to contribute to the development of knowledge in the social sciences, theories must deal with three major aspects of value; meaning and types of values, value formation and the degree of commensurability of values.

Franz Adler⁷ reduces values to four basic types: (1) values considered as absolutes, (2) values as being inherent in objects, (3) values as present in biological needs or the mind of man, and (4) values as identical with the actions of man. These four types can be reduced, he claims, because absolutes are inaccessible to science,

⁴J. Blake, K. Davis, "Norms, Values and Sanctions," in R.E.L. Faris', Handbook of Modern Sociology, Chicago: Rand McNally and Co., 1964, p. 463.

⁵A. M. Rose, "Sociology and the Study of Values," British Journal of Sociology, Vol. 7 (1956), p. 14.

⁶I. J. Lehmann, "Yardsticks for Gauging Values", University College Quarterly, January, 1966, p. 21.

⁷Franz Adler, "The Value Concept in Sociology," American Journal of Sociology, Vol. 62 (1956-57), pp. 272 - 279.

values in objects are discernible only through human behavior, and internal states are known only through action. Therefore, Adler concludes that what people do is all that can be known about their values. Von Mering⁸ organizes thirty-six possible value categories into three value spheres. The "three spheres of human experience" are the existential, normative, and idiosyncratic spheres.⁹ Morris'¹⁰ differentiation between types of values is pertinent to this study. He distinguishes between what he calls, operative values, conceived values and object values. Operative values refer to those tendencies or dispositions of humans to prefer one kind of object rather than another. Conceived values involve preference for a symbolically indicated object. These preferences are guided by the anticipation of outcome. Object values are concerned with what is desirable or preferable for the individual in spite of what is actually desired or preferred. These three usages are dealing with value as the ideal preference, value as the conception of the preferable, and value as preferable in a particular situation. According to Morris, this delineation of various aspects of the value field is not necessary in the study of preferential behavior. However, it contributes to a more focused study.

⁸A. Von Mering, A Grammar of Human Values, Pittsburg: University of Pittsburg Press, 1961.

⁹Ibid., p. 74. -

¹⁰Charles Morris, Varieties of Human Value, Chicago: University of Chicago Press, 1956, pp. 9-12.

Raths, Harmin and Simon¹¹ also provide a useful guide to the meaning of value. They claim that values must satisfy the criteria of having been freely chosen, chosen from alternatives and with due reflection, prized and cherished, publicly affirmed, incorporated into actual behavior, and repeated in one's life. Attitudes, interests, feelings and beliefs are "value indicators" which approach the level of values, but do not meet all of the forestated criteria, according to these sociologists.¹²

Perhaps the most fundamental aspect of valuing behavior is the formation of values. Von Mering states, "Value systems are no longer felt to exist sui generis; their major aspects can be derived from socio-cultural phenomena."¹³ This is similar to Taylor's assumption that values have no ontological status as such, but values are formed "by a peculiar relationship between this ontological reality and some general frame of reference."¹⁴ Both of these statements on value formation would be in line with the thinking of Mead and Durkheim who considered thought patterns to be inherently associated with social structures and processes.¹⁵

¹¹L. E. Raths, M. Harmin, S. B. Simon, Values and Teaching: Working With Values in the Classroom, Columbus: Charles Merrill Books, 1966.

¹²Ibid.

¹³Von Mering, op. cit., p. 8.

¹⁴S. Taylor, "Social Factors and the Validation of Thought," Social Forces, Vol. 41 (Oct., 1962), p. 82.

¹⁵Taylor, loc. cit.

This is in contrast to Marx who, while realizing the importance of social factors, felt that the liberation of thought from social processes was not only desirable but inevitable.¹⁶ Clyde Kluckhohn provides a comprehensive discussion of the formation of values in these words:

There is a philosophy behind the way of life of each individual and of every relatively homogeneous group at any given point in their histories. This gives, with varying degrees of explicitness or implicitness some sense of coherence or unity both in cognitive and affective dimensions. Each personality gives to this philosophy an idiosyncratic coloring and creative individuals will markedly reshape it. However, the basic outlines of the fundamental values, existential propositions and basic abstractions have only exceptionally been created out of the stuff of unique biological heredity and peculiar life experience. The underlying principles arise out of or are limited by, the givens of biological human nature¹⁷ and the universalities of social interaction.

Aberle¹⁸ maintains that the analysis of value systems alone is insufficient for social analysis. His contention is that value considerations must be related to roles, role systems, and role behavior. Blake and Davis¹⁹ conclude

¹⁶Taylor, loc. cit.

¹⁷F. R. Kluckhohn, F. L. Strodbeck, Variations in Value Orientations, Illinois: Row, Peterson and Company, 1961, p. 2.

¹⁸D. F. Aberle, "Shared Values in Complex Societies," American Sociological Review, Vol. 15 (1950), pp. 495-502.

¹⁹J. Blake, K. Davis, Norms, Values and Sanctions, in R.E.L. Faris', Handbook of Modern Sociology, Chicago: Rand McNally, 1964, p. 461.

that we tend to find the best evidence of values in the societal norms. Deutscher cites Vernon's claim that, "words are actions in miniature."²⁰ He is satisfied that through verbal responses one can best find out about a person's behavior. Deutscher, on the other hand, cites La Piere's experimental work on prejudice as evidence that to know what people say is not necessarily to know their overt behavioral patterns. Thurstone²¹ agrees that a person's verbalization is not necessarily a reflection of what he would actually do, but he asserts that it is of interest to know what people say they believe even though their actions are not in complete harmony with their professed beliefs or their overt behavior. For purposes of this study it is assumed that values can be known through a person's verbalization about certain statements assumed to elicit values.

The above discussion leads to a very fundamental question: Can values be measured? For several decades many social scientists have worked on the presumption of the incommensurability of values. However, efforts to develop techniques for measuring values empirically is increasing. Thurstone²² can be considered to have pioneered

²⁰I. Deutscher, "Words and Deeds: Social Science and Social Policy," Presidential Address at Society for the Study of Social Problems, August 25, 1965, p. 2.

²¹L. L. Thurstone, The Measurement of Values, Chicago: University of Chicago Press, 1959, pp. 215 - 233.

²²Ibid.

work in this area while a later effort to increase the level of sophistication of value measurement was made by Dodd.²³ Catton presents evidence leading to the conclusion, "that human values, including those which are regarded by certain authorities as being of infinite worth, become measurable relative to each other in exactly the same manner as other verbal stimuli...."²⁴ Brim²⁵ points out the necessity of considering the intensity of strength of conviction of a value as well as the content of values. After identifying what it is that a person values, it is important to know how strongly he values it.

For purposes of this study Catton's definition of value, which is a modification of Kluckhohn's, will be accepted. Catton states: "A value is a conception of the desirable which is implied by a set of preferential responses to symbolic desiderata."²⁶

This definition assumes that valuing includes actions which indicate a person's "intensity of desire" for desiderata and amount of motivation to pursue these desiderata. These preferences are patterned by the socially acquired characteristics of valuers. Through the

²³S. C. Dodd, "How to Measure Values," Washington State University Research Studies, Vol. 18 (1950), pp. 163 - 168.

²⁴W. R. Catton, Jr., "Exploring Techniques For Measuring Human Values," American Sociological Review, Vol. 19 (1954), p. 55.

²⁵Orville Brim, "Attitude Content - Intensity and Probability Expectations," American Sociological Review, Vol. 20 (1955), pp. 68 - 76.

²⁶W. R. Catton, Jr., "A Theory of Value," American Sociological Review, Vol. 24 (1959), p. 312.

processes of enculturation an individual develops a relatively stable pattern of preferences for particular desiderata. This definition is similar to Morris' conceived values and incorporates both that which is desired and intensity of desiring.

Basic Assumptions About Values

From this discussion several assumptions on the nature of values which are basic to this study can be stated:

1. Values evolve out of the peculiar relationship between an individual and his social environment.
2. Values are transmitted from generation to generation as a part of the total culture.
3. Values refer to the standards used by individuals in determining that which is desired.
4. Values can be measured in part through what one says he believes or by his stated preferences for desiderata.

II. DAHLKE'S THEORY OF VALUE ORIENTATIONS

H. Otto Dahlke provides the source of theory for this study of value orientations. Viewing the school as a socio-cultural fact, he analyzes "how the school reflects, conflicts with, or supports the culture."²⁷ Dahlke conceives of culture as essentially a design for living. Of culture he states:

As a design for living, a culture has three aspects. A culture is instrumental; from it people select the techniques of doing things, the means to reach an objective. A culture is regulative; the actions of persons and the use of instruments are subject to rules and regulations, the do's and don'ts of living. They specify what should be done

²⁷H. Otto Dahlke, Values in Culture and Classroom, New York: Harper and Brothers, 1958, p. 5.

or must be done. A culture is directive; from it individuals derive their ultimate as well as immediate values, their interpretation of life, the goals for which they strive, cultural behavior is action based upon a complex of evaluations, i.e., as to what is good or bad, proper or improper, efficient or inefficient, adequate or inadequate, beautiful or trivial, valuable or valueless, free or compulsory. Cultural reality is, thus, a value reality.²⁸

A major premise of Dahlke's statement is that culture is directive, but in a complex society, such as that in America, groups and organizations, each with a distinctive value orientation, attempt to see that their members are socialized along their particular orientation. In Dahlke's words "...the result creates about the same confusion that would come from having several policemen on the same busy corner, each with a different idea of how the traffic should move. The policemen are the various major groups which have a distinctive value orientation."²⁹ Dahlke postulates that these groups act as pressure groups to influence the curriculum and methods of teaching in American schools, to see that their distinctive values are realized in succeeding generations.

From a content analysis of documents, testimonies and public hearings which arose out of controversial issues in government and education, Dahlke identified five dominant value orientations present in contemporary American society

²⁸Ibid., p. 5.

²⁹Ibid., p. 41.

representing collectivities of specific groups. For each value orientation there is an inherent social model of man toward which each group desires its young to be socialized. The five value orientations postulated by Dahlke are:

1. Religious: representing a synthesis of the common ideals of traditional Catholicism and Protestantism in America, where stress is placed on salvation, faith, obedience to divine love and the infinite value of each individual soul.

2. Nativist: an orientation in which the national culture is the measure of all things and conventionalism is the life pattern. A nativist is the patriot-warrior fighting to retain the status quo and embellish the glories of the past.

3. Market: characterized by the hard-working self-made man within whom the virtues of self-reliance, ambition and competition are found to predominate.

4. Common Man: an orientation characterized by cooperation for the benefit of all with emphasis on the dignity and advancement of the working man or woman.

5. Humanist: the orientation that conceives of man as the measure of all things and one which stresses experimentation, knowledge and creativity as the means to the intelligent ordering of one's life.

As can be seen in Table 2.1, Dahlke has developed his typology by analyzing each orientation in terms of the following decision-making areas: ultimate ends, character structure and life organization, the ideal person, competition, cooperation, wealth and property, social change, intellectual inquiry and creativity, and war.

Certain similarities and differences are evident between the five value orientations. The Humanist and Religious orientations differ greatly on ultimate ends--the former stressing a more valuable life on earth for all and the latter emphasizing life after death. An instrumental or tool concept of man appears to be basic to all orientations except the Humanist orientation. Cooperation over competition is basic to the Religious, Common Man and Humanist orientation, but competition is the more acceptable behavior in the Nativist and Market social models. The inquiring creative mind is at odds with the conservative, tradition-bound Nativist. Social change and intellectualism are virtues to the Humanists, tolerated if they help the lot of the worker, and become suspect and undesirous for the Religious and Nativist oriented individuals. In summary, what is considered as virtuous in one orientation, may be non-virtuous to one or more of the other orientations. Dahlke does not infer that one would find pure types of any one orientation in groups in society. However, for most groups a specific orientation would be the dominant one in guiding its approach to life, although aspects of all orientations may be present.

Dahlke's theory differs from the expansive theory of Talcott Parsons³⁰ in that Dahlke has extrapolated his theory out of one modern, complex society -post-war

³⁰Talcott Parsons, E. A. Shils, Toward a General Theory of Action, Cambridge: Harvard University Press, 1951.

TABLE 2.1

DAHLKE'S TYPOLOGY OF VALUE ORIENTATIONS ACCORDING
TO DECISION-MAKING AREAS

Value Orientations	Decision-Making Areas			
	Ultimate Ends	Character Structure	Ideal Person	Competition
Religious	salvation; immortality; other wordly	obedience to devine will and devine love; Christ-like character	each soul of infinite value; redemption through love and grace	man against man - ultimately sacreligious
Nativist	power, glory and greatness as national attributes	tradition-bound; virtues of aggressive-ness and ambition for fame	patriot-warrior; tool concept of man	life is struggle for existence; survival of fittest
Market	goods; wealth; power; prestige, conspicuous, consumption	self-made man image; virtues of aggressive-ness, shrewdness	instrumental or tool concept of man	competition is main-spring of life
Common Man	collective action; mutualism dignity of worker	little man image; virtues of willingness to shame, self-service	rejection of tool concept of man	No individualistic competition; collective action
Humanist	knowledge; creativity; experimentation; man is measure of all things	sensitivity of others; virtues of objectivity, tolerance, scientific habits of thought	Persons as ends, not tools; creative personalities	Competition is destructive of human nature and social living

TABLE 2.1 (Cont'd)

DAHLKE'S TYPOLOGY OF VALUE ORIENTATIONS ACCORDING
TO DECISION-MAKING AREAS

Value Orientations	Decision-Making Areas			
	Cooperation	Wealth & Property	Social Change	War
Religious	stress on mutual aid, sharing; service without ulterior motives	low valuation; frugality and simplicity of living	Change and inquiry of little significance; values other-worldly	Kingdom of God is peace; from pacifism to just-war
Nativist	significant only as it contributes to competition struggle	as expression of and in service of nation; leads to public monumentation	conservative; inquiry suspect; intellectualism debunked	a main source of social progress
Market	significant only as it contributes to achievement of goals	symbol of respectability and prestige	suspicion of intellectual and artist	an opportunity to move or advance toward ultimate ends
Common Man	greatly emphasized; cooperation to advance working class benefits	a comfortable level of living; accumulation unsocial	change favoring worker acceptable; inquiry and creativity directed to worker	devaluation of war

TABLE 2.1 (Cont'd)

DAHLKE'S TYPOLOGY OF VALUE ORIENTATIONS ACCORDING
TO DECISION-MAKING AREAS

Value Orientations	Decision-Making Areas			
	Cooperation	Wealth & Property	Social Change	War
Humanist	living as a cooperative venture	as a means for mutual development; no inherent worth in wealth	no limits to inquiry or creativity; support of intellectual social and aesthetic values	war is cultural suicide

United States. Dahlke is concerned with specific value orientations of competing interest groups within American society. Parsons, on the other hand, has attempted to relate values and valuing behavior to social structure in the context of a larger theory of action. However, several of Dahlke's value orientations appear to correspond to Parsons pattern variables. Parsons postulates that an individual confronted with a choice in a given situation is guided by certain standards or value orientations. These value orientations are classified into five dichotomous choices which he termed 'pattern variables'.

Dahlke's Market orientation appears to correspond to the variables of: self-orientation, specificity, particularism and achievement while the Religious orientation could be described as patterned by the choices of affective neutrality and ascription. Dahlke's

Humanist orientation appears more determined by collectivity, diffuseness and affective neutrality.

Another parallel can be drawn. A major study of values conducted in the United States is that of Allport, Vernon and Lindzey.³¹ Allport et al. devised an instrument, The Study of Values, to measure six basic interests or motives in personality; the theoretical, economic, aesthetic, social, political, and religious. These personality motives were based on the ideas presented in Eduard Spranger's Types of Men.³² These six values correspond relatively closely with several value orientations of Dahlke. The Religious orientations in the two theories correspond closely as do the economic and Market, political and Nativist. Dahlke's Humanist orientation appears to incorporate Allport's theoretical, aesthetic and social models. The Humanist value orientation, incorporating the values of scientism and a free intellectual approach to solving man's problems, is fostered and developed, according to Dahlke, in educational institutions. If these Humanistic values are being transmitted to students in educational institutions it is reasonable to assume that students who

³¹G. H. Allport, P. E. Vernon, G. Lindzey, Study of Values, 3rd ed., Boston: Houghton, Mifflin Co., 1960.

³²E. Spranger, Types of Men, The Psychology and Ethics of Personality, Halle: Max, Niemeyer Verlag, 1928, Translation by P. I. W. Pigors, New York: Hafner Publishing Co.

reach a university level education should score relatively high on the Humanistic value-orientation.

In addition to measuring value orientations, Dahlke's theory is measuring previous socialization. It is assumed that children come to hold the values they do due to the differential socialization they receive in various groups of which they are members. Both primary and secondary groups are assumed to influence the values of students. According to Card and Hynam, "...as individuals are socialized in groups within the broader Religious, Patriotic, Market, and other social orders, patterns of individually-held values should appear which reflect the intensity and effectiveness of socialization."³³ Brim and Wheeler say of socialization:

There are three things a person requires before he is able to perform satisfactorily in a role...He must know what is expected of him (both in behavior and in values), must be able to meet the role requirements, and must desire to practice the behavior and pursue the ends. It can be said that the purposes of socialization are to give a person knowledge, ability, and motivation.³⁴

In the context of Dahlke's theory, then, the various social orders act as socializing agents to assure that the individuals inculcate the values, learn the roles, and practice the behavior in a way acceptable to the social group in which they are socialized. The research instrument based on Dahlke's theory is measuring the effectiveness of the socialization as it reflects the

³³B. Y. Card, C. A. S. Hynam, "Value Orientations in Three Canadian Communities: An Exploratory Study," Paper presented at the Annual Meeting of the Canadian Sociology and Anthropology Association, Calgary, Alberta, June, 1968, p. 8, (Cited with permission of authors).

³⁴O. G. Brim, S. Wheeler, Socialization After Childhood: Two Essays, New York: John Wiley & Sons, 1966, p. 25.

individual's knowledge, ability and motivation as they are related to values specifically.

The members of the various social orders act as educators to teach the values desired in the educands. Znaniecki says of the education that takes place in social groups:

The explicit, almost universal, purpose of general education of candidates for group membership is to have future members accept and follow the same cultural patterns as present members follow, and become loyal members of the group. Educators sometimes even try to make educands better conformists than their predecessors.³⁵

This education that takes places in social groups can be either conscious or unconscious. Religious groups, for example make a conscious effort to pass the values acceptable to the faith to the educands. However, in groups such as those termed Common Man by Dahlke, values may be passed on to the educands unconsciously.

Besides the five social orders, socializing toward a particular social model of man, there are other forces of agencies which have an effect on the values of individuals. One such force is that of the mass communications. These forces or agencies bring about what might be termed residual socialization.

In American society educational institutions are delegated the responsibility for conducting a large amount

³⁵F. Znaniecki, "The Scientific Function of Sociology of Education, Educational Theory, Vol. 1, No. 2, (August), 1951, p. 8.

of the socialization younger members of the society receive. Each major group attempts to apply various forms of influence on these educational institutions to assure that their values are incorporated into the educational system. Of this George Grant says:

The curriculum is itself chiefly determined by what the dominant classes of the society consider it important to be known. Members of the dominant classes make the decisions which embody the chief purposes of any society, but their very dominance is dependent on their service of those purposes.³⁶

In a survey of student value orientations one must take into consideration, besides a student's membership in social groups, the type and amount of influence the educational institution has on the students' value orientations.

III. SUMMARY

This chapter has presented a discussion of values generally, including meaning and types of values, value formation and degree of commensurability of values, and a discussion of Dahlke's theory of interest group value orientations. It is from this theoretical framework that a value instrument was developed to measure value orientations in a Canadian setting.

³⁶George Grant, "The University Curriculum", in The University Game, by Adelman & Lee, editors, Toronto: Anansi Press, 1968, p. 47.

CHAPTER III

REVIEW OF RESEARCH LITERATURE

It is the purpose of this chapter to examine the research literature related to the problem of measuring student values. The chapter discusses the research conducted in the problem areas central to this study. These areas are; general value profiles of student populations, the relationship of family and social variables and organization involvement to value orientations and, finally, effect of education on values and value change.

Because of the nature of this study, in that the theory and resulting value instrument are relatively new in social science and values have yet to be measured using this new instrument, emphasis will be placed on ascertaining general relationships between specific variables and valuing behavior.¹ Central to this review will be an effort to distinguish those variables which have an effect on the values as measured in the various studies reported. In no case do the values measured in the research reported correspond directly with those measured in this study.

I. GENERAL VALUE PROFILES OF STUDENTS

A large cross-cultural study of student values was conducted by Charles Morris.² He used an instrument,

¹By valuing behavior it must be kept in mind that the author assumes a general definition of value as outlined in Chapter II.

²Charles Morris, Varieties of Human Value, Chicago: University of Chicago Press, 1956.

referred to as the "Ways of Living" inventory, which he developed to ascertain a respondent's preference or rejection of various different conceptions of the good life. These life conceptions included values expressed in the diverse ethical and religious systems of mankind. The three basic components of these life conceptions are described by Morris as follows:

The dionysian component is made up of the tendencies to release and indulge existing desire... The promethean component of personality is the sum of ... active tendencies to manipulate and remake the world... The buddhistic component of personality comprises those tendencies in the self to regulate itself by holding in check its desires.³

Seven combinations of these three components comprised the basis of the original seven ways to live. To these six more were added to incorporate values not previously expressed. On the instrument respondents indicated their preferences and dislikes for each life conception by marking their feelings for each on a seven point scale ranging from 'like very much' to 'dislike very much.'

Morris obtained responses from samples in the United States, Canada, Norway, India, China, and Japan. After the data had been factor analyzed five factors appeared to hold together across the thirteen ways. Morris described the five factors as:

³Ibid., p. 2.

- Factor A - social restraint and self-control
- Factor B - enjoyment and progress in action
- Factor C - withdrawal and self-sufficiency
- Factor D - receptivity and sympathetic concern
- Factor E - self indulgence (or sensual enjoyment)

Findings of Morris' study indicate that the Canadian sample was most like the United State sample.⁴ However, the Canadian students scored somewhat higher on the social restraint and self-control factor and somewhat lower on the enjoyment and progress in action factor than the United States students. The group which was most similar to the two American samples was the Norwegian sample and least like these were the students from China and India.

Morris found that Western students generally were "self-activistic and self-indulgent, less subject to social restraint and less open to receptivity..., and second lowest in inwardness."⁵ However, this value pattern must be qualified by his further finding of the high place given "Way 7" by the majority of students indicating a desire for flexibility with contemplation and action.

Morris concluded that generally the student samples from Asian countries were more tolerant of cultural diversity than were the Western groups, though Western groups exhibited more tolerance toward diversity within

⁴Ibid., p. 46. (Rank order correlation between scores for students from Canada and the United States was .95).

⁵Ibid., p. 48.

the individual. A second important finding was the self-centered orientation of Western students as compared to the society-centered orientation of the Asian students. Despite these differences, a great many similarities in value orientation were found to exist among the cultural samples.

The significance of Morris' study comes from its ability to address itself to the major areas of concern in value study: definition of value, formation of values, and the commensurability of values.

There appears to be no clear similarities between Morris' five factors and Dahlke's five value orientations. Within any one of Dahlke's orientations one could conceive of any of the five basic approaches to life as identified by Morris.

A value instrument that has been used in many value studies of university students is the Allport, Vernon, Lindzey, Study of Values.⁶ As has been pointed out in Chapter II this value scale has the closest affinity to the Dahlke instrument. Allport et al. have established a table of norms for 8369 American college students.⁷ The highest mean scores were found on the political, religious and aesthetic scales, followed by theoretical, economic and social.

⁶Gordon W. Allport, P. E. Vernon, and G. Lindzey, Study of Values, Boston: Houghton Mifflin Company, 1960.

⁷Ibid., p. 11.

Lipset⁸ studied the value patterns of students in the democratic countries of Australia, Canada, Britain and the United States. Using three of Parsons' pattern variables he found that students in the United States were more oriented toward achievement, universality and specificity, while British students tended toward ascription, elitism and particularism. Canadian and Australian students fell in between these two.

As important as identifying student values at a particular time is determining general change which is taking place in student values. Spindler⁹ sampled several hundred college students to find out what features of social character the students held as being valuable and desirable. His findings indicated a shift from what he terms 'traditional' values to 'emergent' values. The 'traditional' values comprised of puritan morality, work-success ethic, individualism, achievement orientation and future time orientation are being replaced by the 'emergent' values of relativistic moral attitude, sociability, consideration for others, hedonism, present time orientation and conformity to the group. He was influenced in the interpretation of data by the ideas of David Riesman.¹⁰ Riesman terms this change as

⁸S. M. Lipset, "The Value Patterns of Democracy: A Case Study in Comparative Analysis," American Sociological Review, Vol. 28 (1963), pp. 515-531.

⁹G. E. Spindler, Education and Culture, New York: Holt, Rinehart and Winston, 1963, pp. 132-146.

¹⁰David Riesman, The Lonely Crowd, New Haven: Yale University Press, 1950.

from 'inner-direction' to 'other-direction'. Within the context of educational institutions, Spindler sees difficulties arising due to these changing values in that different groups within these institutions have accepted the emergent values to different degrees. He hypothesizes that on a continuum of values spanning from traditional to emergent values one would find the following groups in this order; administrators, older teachers, younger teachers, and students with administrators closest to the traditional end and students closest to the emergent end of the continuum. Support for Spindler's original thinking comes from Getzels¹¹ who conceives of values of contemporary American society in a state of flux. Of values, which Getzels classifies as 'sacred' and 'secular', greatest change, he claims, is taking place in the 'secular' values. Empirical studies by Prince¹² and Lupini¹³ indicate support for Spindler's and Getzel's hypotheses.

¹¹J. W. Getzels, "The Acquisition of Values", Paper presented at the Conference of the American High School, the University of Chicago, October, 1957.

¹²Richard Prince, "A Study of the Relationships Between Individual Values and Administrative Effectiveness in the School Situation", Unpublished Ph. D. Thesis, University of Chicago, 1957, (cited in Getzels, op. cit.)

¹³Danti Lupini, "Values and Social Behavior in Schools," The Canadian Administrator, Vol. V, No 2, (1965), p. 5.

This discussion of general value profiles of university students is necessarily selective and has served to place studies of student values in a particular context. Relationships between values and various variables will next be investigated.

II. RELATIONSHIP OF FAMILY AND SOCIAL VARIABLES OF VALUE ORIENTATIONS

A brief review of the literature that has investigated the relationship of family and social variables to values will be discussed in this section. Discussion will be brief and emphasis will be placed on determining which variables appear to have an effect on values or valuing behavior.

The effect of social class on values has received considerable attention. Goldsen et al.¹⁴ see social class origins as 'insulators' against change in values. Getzels¹⁵ identifies social class as one of several 'strains' which are brought on values. A recent study by Pearlin and Kohn¹⁶ identify value difference between middle class and working class parents and after a cross-national study of social class differences in values in Italy and the United States they claimed... "there is

¹⁴R. K. Goldsen, M. Rosenberg, R. M. Williams, and E. A. Suchman, What College Students Think, New Jersey: D. Van Nostrand, 1960.

¹⁵J. W. Getzels, "Changing Values in the Schools," School Review, Vol. LXV (1957), pp. 92 - 102.

¹⁶L. I. Pearlin, and M. L. Kohn, "Social Class, Occupation, and Parental Values: A Cross-National Study," American Sociological Review, Vol. 31, No. 4, (1966).

something intrinsic to social stratification that yields strikingly similar results in two countries."¹⁷ In a study of value systems of different classes Hyman's findings lead to the conclusion... "that the children of the different classes show value systems parallel to their parents."¹⁸ Ratsoy¹⁹ in measuring attitude differences among education students indicated also that socio-economic status was related to differences in attitude scores. Social class as a social variable does appear to have an effect on scores obtained by students on various value instruments.

The effect of religion and nationality are less obvious. Greeley²⁰ challenged the findings of Lenski²¹ that Catholic students scored lower on the economic and rationality scale and higher on the anti-scientism scale as measured by this instrument. His analysis led to the conclusion that there was no evidence to support an

¹⁷Ibid., p. 478.

¹⁸H. Hyman, "The Value Systems of Different Classes: A Social Psychological Contribution to the Analysis of Stratification", in R. Bendix, S. M. Lipset, Class, Status, and Power, Illinois: The Free Press, 1953, p. 431.

¹⁹E. W. Ratsoy, "A Comparative and Cross Sectional Study of Attitudes of Prospective Teachers," Unpublished Ph. D. Thesis, University of Alberta, 1965.

²⁰A. M. Greeley, "Influence of the 'Religious Factor' on Career Plans and Occupational Values of College Graduates", American Journal of Sociology, Vol. 68, (1963), pp. 658-671.

²¹G. Lenski, The Religious Factor: A Sociological Study of Religious Impact on Politics, Economics, and Family Life, New York: Doubleday & Company, Inc., 1961.

anti-intellectualism emphasis on the part of Catholic students. The greatest discrepancy, according to Greeley, was along the Jewish-Protestant axis. Using Thurstone's Attitude Scale, Ferguson²² found that students whose fathers were Catholic scored higher on the religionism scale than students whose fathers were members of other religions. Regarding the relationship between nationality and differential values, Pearlin and Kohn²³ stated that differences did occur, but more important than nationality was the social class membership of the parents.

The relationship of sex to values has been investigated by Wallace²⁴, Ratsoy²⁵, Ferguson²⁶ and Boldt and Stroud²⁷. All four studies indicated differential value scores for males and females. It must be remembered that in all cases different value instruments were used in the research studies.

²²L. W. Ferguson, "Socio-Psychological Correlates of the Primary Attitude Scale: I Religionism, II Humanitarianism," Journal of Social Psychology, Vol. 19, 1944, pp. 81 - 98.

²³Pearlin and Kohn, op. cit.

²⁴W. L. Wallace, Student Culture, Chicago: Aldine Publishing Co., 1966.

²⁵Ratsoy, op. cit.

²⁶Ferguson, op. cit.

²⁷W. J. Boldt and J. B. Stroud, "Changes in the Attitudes of College Students", Journal of Educational Psychology, Vol. 25, 1934, pp. 611 - 619.

The effect of age on value scores did not appear to be particularly significant. As Boldt and Stroud conclude, differences... "appear to be due to the influence of college life rather than in age and maturity."²⁸ Apparently, it is organizational involvement rather than social variables which have a greater effect on values.

To summarize, in the studies discussed, the social variables which appeared to have the greatest influence on values were social class and sex. The difference between religion and nationality and values was less clear. For this reason, it appears important in measuring values with a newly constructed value instrument to test for relationships between various social variables and value scores of students.

III. RELATIONSHIP BETWEEN ORGANIZATIONAL INVOLVEMENT AND VALUES

A recent study conducted in the United States to determine the relationship between student values and organizational involvement is that conducted by W. A. Scott.²⁹ Scott investigated the relationship between moral values and students membership in Greek letter fraternities and sororities. Among his many findings the following have particular relevance to this research:

1. The initial values of freshmen help determine whether they will join Greek organizations.

²⁸Ibid., p. 617.

²⁹W. A. Scott, Values and Organization: A Study of Fraternities and Sororities, Chicago: Rand McNally, 1965.

2. Organizations tend to recruit new members with values similar to those of old members.

3. Members' values are most similar to the values of other members whom they like.

4. Departure of a member from a group is likely to reflect an incompatibility between his values and the organizational norms.

5. Attrition among new members is highest in organizations where selective processes have resulted in poorest value match with old members.

Essentially Scott's findings indicate that there is relative degree of homogeneity of those values measure within organizations. A further significant finding was that even through normative pressures organizations were not successful in bringing about value change. Value deviates usually withdrew from the organizations.

Support for Scott's finding that the initial values of students determine their desire to become associated with organizations is found in a study by M. Rosenberg.³⁰ This study investigated the relationship between occupational choice and values. Rosenberg found that values influenced occupational choice and vice versa probably due to what Merton calls 'anticipatory socialization'. Those people who had high faith in mankind chose occupations devoted to working with and helping people. Pearlin and Kohn³¹ agree that the

³⁰ M. Rosenberg, Occupation and Values, Illinois: The Free Press, 1957.

³¹ Pearlin and Kohn, op. cit.

relationship between values and occupations is a two way process, but they report their research indicated that fathers have the same values for daughters as sons even though the girls are less apt to enter the particular occupation that the father holds. This would indicate that fathers hold particular values as virtues and do not socialize their children strictly so the children will accept their occupational choice.

In summary, there appears to be reasonable evidence that one can expect value homogeneity within occupations and organizations. Members are not inclined to remain in a group if their values are in conflict with the values of the group. There is also reason to suspect that parents are inclined to socialize their children along value orientations because they deem these values as virtues. Therefore, there is reason to expect that to know a student's involvement in organizations including occupations and the involvement of their parents in similar organizations is to know the degree to which a student will hold the particular value orientations postulated by Dahlke.

IV. INFLUENCE OF TYPE AND AMOUNT OF EDUCATION ON VALUES AND VALUE CHANGE

Important to a study of values of university students is the extent to which a particular type of university education or amount of education has on values and the effect, if any, this environment has on value change.

Goldsen et al.³² administered the Cornell Values Study to students in eleven American universities. One pertinent finding was that student values do change as a student progresses through an academic institution. Boldt and Stroud³³ using a different value instrument and population, concluded that changes occurred in the value measured when comparing different years of university education. Another finding was that university courses had an effect on students' values. Jacobs³⁴ findings would challenge the latter conclusion of Boldt and Stroud. Jacobs concluded that value change occurs, but it is at the periphery not the core of student values and, further, he found no evidence to support the contention that particular university courses were the responsible factor in differences in student values. Further to the type of courses having little or no effect on values Jacobs found that quality of teaching had little effect.

Ratsoy³⁵, Wallace³⁶, and Rosenberg³⁷ again studying diverse types of values and using different value instruments showed that value change does occur during the university education process. Further consensus

³²Goldsen, et al., op. cit.

³³Boldt, Stroud, op. cit.

³⁴P. E. Jacobs, Changing Values in College: An Exploratory Study of the Impact of College Teaching, New York: Harper and Brothers, 1957.

³⁵Ratsoy, op. cit.

³⁶Wallace, op. cit.

³⁷Rosenberg, op. cit.

was found in the study of Arsenian. However, Arsenian concludes "...it (value change) depends upon the nature and content of curriculum and extr-curriculum provided in a particular environment or sub-culture."³⁸

It does appear that student values do change as a student progresses through a university or college but the reasons for change appear to be less clear. A reasonable assumption would be that change is largely due to a combination of diverse factors inherent in a university environment.

V. SUMMARY

This chapter has briefly reviewed studies of student values and the relationship of specific social variables, occupational or organizational involvement, and length and type of university education to these values. The studies cited have approached the measurement of values from many different angles and those values measured have not been consistent throughout the studies. The objective has been to explore relationships between different variables and valuing behavior of student populations. This review has served the purpose of bringing into focus the findings on the relationship between social variables and value orientations. These findings will allow a more accurate interpretation of the findings in the study.

³⁸S. Arsenian, "Change in Evaluative Attitudes During Four Years of College," Journal of Applied Psychology, Vol. 27 (1943), p. 62.

CHAPTER IV

RESEARCH PROCEDURES

In this chapter the research procedures followed in obtaining and utilizing the data in the study are examined. Included are descriptions of the sample, collection of data, the research instrument and statistical procedures followed.

I. THE SAMPLE

The sample for this study was to include all students at the University of Alberta during January who were registered in the following courses offered by the Romance Languages Department: French 200, 201, 205 and 330.¹ Table 4.1 indicates the number of students registered in each of the courses and the actual number of useable responses obtained.

TABLE 4.1

RESPONSES OBTAINED FROM FRENCH COURSES

Subject	Registration	Useable Response	Per Cent
French 200	371	277	74.7%
French 201	97	69	71.1%
French 205	40	34	85.0%
French 330	172	95	55.5% ^a
TOTAL	680	475	71.0%

^aThis low percentage represents primarily non-involvement of two sections of this course.

¹French 200 and 201 are introductory courses in written and spoken French. French 201 is structured for teachers of French. French 330 is a senior French course designed to improve students fluency in written and spoken French. French 205 is a reading course in the French language.

Success in obtaining useable responses from all students was dependent on the following conditions being met:

1. Cooperation of instructors in allowing class time in which to conduct the survey.
2. Complete attendance on the part of students the day the survey was conducted.
3. Cooperation of the students in answering fully both the value instrument and data sheets. Incomplete instruments were not used in the study.

The discrepancy between the total responses obtained and total possible can be attributed to one or more of the above conditions. The total of 475 students appeared adequate for this study.

The sample was chosen from the Romance Languages Department for several reasons. First, it was considered important in Canadian sociology to have a value instrument that could be used in both French- and English-speaking communities. Therefore, it seemed desirable to have a population which was considered to have sufficient facility in both languages to measure the reliability of the instrument in its two language forms. Second, and no less important, was the cooperation shown by the Romance Language Department in placing at the researcher's disposal a sufficiently large number of students to make an adequate population for the purpose of the study and class-time in which to administer the research instrument. Third, the students in the French course came from a variety of departmental and faculty programs, which would allow analysis in terms of different areas of academic

study. French 330 was selected because it was felt that as a senior course a student's proficiency in French would be assured.

It is not the writer's intention to assume that the population chosen for this study is a completely representative sample of university students generally. However, the sample size and the distribution, as shown in Table 4.2, grouped according to those social variables measured, did appear adequate in allowing further insight into the valuing behavior of students, and large enough to enable a statistical analysis of social variables associated with value orientations and response patterns in the two languages of the instrument.

II. THE RESEARCH INSTRUMENTS

The "What-Do-You-Think?" Inventory

Essential to the research design was the development of a value instrument based on the theory of Dahlke. Over a period of five years under the guidance of B. Y. Card at the University of Alberta, the "What-Do-You-Think?" inventory evolved as such an instrument. Originally, the instrument consisted of twenty-five statements - five based on each of the five value orientations. During initial studies low and non-discriminating scores were obtained on the Nativist orientation so this orientation was separated into a Patriotic and Ethnic-Cultural orientation. This appeared justifiable due to the prominence of ethnic groups in Canadian society and the contemporaneousness of biculturalism as a social fact in Canada.

TABLE 4.2

DISTRIBUTION OF SAMPLE BY SELECTED
INDEPENDENT VARIABLES

Variable	Frequency	Per Cent
<u>Age in Years</u>		
16 - 19	350	74.6%
20 - 23	84	17.9%
24 - 27	16	3.4%
28 - 31	3	0.6%
over 31	16	3.4%
<u>Sex</u>		
Male	176	37.1%
Female	298	62.9%
<u>Marital Status</u>		
Single	425	89.7%
Married	43	9.1%
Widowed	0	0.0%
Separated or Divorced	3	0.6%
Religious Order	3	0.6%
<u>Year of University</u>		
First Year	316	66.7%
Second Year	111	23.4%
Third Year	32	6.8%
Fourth Year	10	2.1%
Fifth Year or More	5	1.1%
<u>Faculty</u>		
Arts	300	64.2%
Science	49	10.5%
Education	95	20.3%
Graduate Studies	2	0.4%
Nursing	1	0.2%
Physical Education	5	1.1%
Bus. Admin. or Commerce	5	1.1%
Household Economics	9	1.9%
Other	1	0.2%
<u>Religious Background</u>		
Roman Catholic	110	23.3%
Prot. or Ind. Christian	267	56.6%
Jewish	8	1.7%
Agnostic or Atheist	65	13.8%
Other	22	4.7%

From an analysis of this original instrument a new seventy-two statement inventory was developed. For each orientation twelve statements were selected out of a large number of statements by a panel of judges considered to represent a particular value orientation. These statements had been originally selected from an analysis of Canadian documents and through personal interviews with members of interest groups. For example, a large number of statements were chosen to represent the religious interest groups. A group of judges consisting of Catholic and Protestant clergymen and laymen selected the twelve statements which most nearly represented their views. When a statement received substantial agreement by the judges it was retained. Twelve decision making areas were used as a guide in the construction of the instrument. These areas were: means - ends, heroes, government, change, the best society, intellectual inquiry, character and personality, wealth, cooperation and competition, freedom, aesthetics and war.

A characteristic of the statements was the strength of wording. It was considered necessary to use words like "all", "never" and "best" to measure extremes in particular value orientations. An example of such a statement is item number 28: "The highest goal of every person should be the unity, power and advancement of his country."

To measure intensity and direction of desiring a Likert-type scale was used to indicate a respondent's feeling about the statement. Five choices ranging from

strongly disagree through neutral to strongly agree comprised the scale. In Table 4.3, the statements have been grouped according to decision making areas within each value orientation. The complete inventory used in this study appears in Appendix A.

Regarding the validity and reliability of the instrument, B. Y. Card has this to say:

Preliminary assesment of the instrument was undertaken in Alberta in 1965-6. University of Alberta students showed a test-retest reliability over a month period ranging from a correlation of .258 on the humanist orientation to .850 on the religious orientation scale. Internal tests of reliability were approximately the same. Validity of the instrument was deemed satisfactory on the basis of comparison with responses on the Allport, Vernon and Lindzey Social Values Scale... Positive correlations of Inventory and the Social Values Scale on comparable scales ranged from .239 to .725.¹

Other evidences of validity were obtained in earlier research by Card and others. However, further development of the instrument depended on its use with different populations. The present study provided such an opportunity for further analysis of the instrument.

Data Sheet

The second part of the research instrument consisted of a data sheet structured to gain information on respondent's personal, family, and social background and involvement in organizations. Personal, family, and social variables included age, sex, religion, marital

¹B. Y. Card and C. Hynam, "Value Orientations in Three Canadian Communities: An Exploratory Study", Unpublished paper presented at the Annual Meeting of the Canadian Sociology and Anthropology Association, Calgary, Alberta, June, 1968. (Cited with permission of authors.)

TABLE 4.3
INVENTORY ITEMS GROUPED ACCORDING TO VALUE
ORIENTATION AND DECISION-MAKING AREA

		Value Orientations					
		Religious	Common Man	Humanist	Patriotic	Market	Ethnic-Cultural
Area of Decision-Making	Means-end	2	14	34	28	13	15
	Heros	30	26	35	25	32	12
	Government	3	9	22	36	16	31
	Change	23	7	33	8	18	24
	Best Society	19	29	20	10	27	11
	Intellectual Inquiry	5	1	4	6	17	21
	Character or Personality	70	68	58	62	51	45
	Wealth	59	61	66	72	39	53
	Cooperation-Competition	64	52	67	41	40	71
	Freedom	69	63	44	46	35	49
	Aesthetics	43	38	65	50	48	54
	War	37	47	56	42	60	57

status, parental nationality and occupation, and respondent's education.

Organizational involvement was determined for both the respondent and the respondent's parents. To determine respondent's participation questions were asked about involvement in various organizations to which a "Yes" or "No" were required. For parental involvement a three point scale was used. The three responses available were "Very Active," "Moderately Active" and "Inactive or Non-Member".

The data sheet together with the "What-Do-You-Think?" inventory comprised the total research instrument.

Scoring of Value Scale

Respondents indicated their intensity of agreement or disagreement on a five point scale. Weighting was carried out according to the following system:

<u>Intensity of desiring</u>	<u>Weighing Factor</u>
Strongly agree	5
Inclined to agree	4
Neutral	3
Inclined to disagree	2
Strongly disagree	1

With 12 statements measuring each value orientation the maximum score obtainable was 60 and the minimum score was 12. The theoretical mean was 36. A value profile for any one individual consisted of the total scores on the six value orientations.

III. COLLECTION OF DATA

The "What-Do-You-Think?" inventory together with the data sheet eliciting responses on social and personal variables and occupational involvement comprised the research instrument.

Each instructor was given a list of instructions and sufficient instruments and answer sheets for each student in his section. Students were allowed class time in which to complete the instrument. The time required was approximately thirty minutes. Instructors collected inventory and data sheets and the answer sheets at the end of the period. An exception to this procedure occurred in the case of French 330 students. Because it was necessary to test the inventory in its two language forms written by the same students the following procedure was followed. Sections 1, 3, 5, 6, and 10 were administered the inventory in its French form and Sections 2, 4, 7, and 9 completed the English form.² One week later the students were given the other language form and requested to complete the inventory. For the second administration students completed the inventory in their own time and returned them to their instructors. The data sheet was completed in the English form only.

²Section 8 was not represented in the study in response to the instructor's wish.

All student responses were made directly on an IBM answer sheet. Students were requested to place their names, course and section numbers on the top of the answer sheet³ and were assured anonymity. Identification coding was done by the researcher. No effort was made to contact those students absent the days of the administration.

All responses were transferred from the IBM answer sheets by an optical scorer and were converted into two punched cards. Card one contained the responses to the seventy-two value statements and card two contained the responses from the data sheet.

IV. HYPOTHESES

The objectives of the study were considered three-fold. First, the study was concerned with the surveying of student value orientations and ascertaining the relationship between these value orientations and various social variables. No a priori hypotheses were established as to the profiles or the relationship between orientations and these independent variables. However, various statistical procedures were used in the survey.

Secondly, the study was concerned with determining the relationship between the six value orientations and the respondent's and the respondent's parental membership in organizations representing those values. More specifically, the hypotheses were stated as:

³Names were not required for this study. However, the Department of Romance Languages requested the respondent's name to aid the Department in further research involving students' achievement.

Hypothesis 1.

Students involved in organizations associated with specific value orientations will score higher on that orientation than students not involved.

Hypothesis 2.

Students whose parents are involved in organizations associated with a specific value orientation will score higher on that orientation than students whose parents are not involved.

Thirdly, the "What-Do-You-Think?" inventory was subjected to a series of statistical procedures including a factor analysis to determine the number of factors inherent to the instrument.

V. STATISTICAL ANALYSES

Value profiles for the student populations were determined by summation of the weighted scores determined by a respondent's statement of his intensity of agreement or disagreement with the value statements. Total scores on each of the six value scales were determined for each respondent. To determine significant differences on value-orientation scales between various treatment variables, an example being French classes, the statistical procedure of analysis of variance was used.⁴ In cases where the sample sizes deviated from a normal expectation a more rigorous procedure of analysis, the Newman-Keuls procedure, was used.⁵

⁴One way analysis of variance. See George A Ferguson, Statistical Method in Psychology and Education, 2nd ed., New York: McGraw-Hill, 1966, pp. 281 - 297.

⁵Newman-Keuls Test for difference of means. See B. J. Winer, Statistical Principles in Experimental Design, New York: McGraw-Hill, 1962, pp. 80 - 85.

To test the two hypotheses regarding the relationship between value orientation and organizational involvement a null hypothesis was assumed. The null hypothesis may be stated symbollically as follows:

$$H_0(1-6): \mu_1 = \mu_2 \dots \mu_k$$

The problem was to test each of the six value orientation scales to determine whether the differences among the mean scores, made by the respondents grouped according to their membership and their parents' membership in organizations, are in the direction predicted and whether the differences exceed that which could be expected by chance.

For each of the orientations, analysis of variance was used to test the null hypothesis. As a more rigorous procedure appeared warranted, the Newman-Keuls procedure was followed.

The statistical procedures followed in the analysis of the "What-Do-You-Think?" inventory included:

- a) analysis of variance,
- b) Pearson product-moment correlation co-efficient,
- c) factor analysis.⁶

⁶The most satisfactory rotation for this study was the oblique promax rotation-structure on the primary S.

CHAPTER V

VALUE ORIENTATION PROFILES OF UNIVERSITY STUDENTS

This chapter will deal with the value orientation profiles of university students as indicated by the mean scores obtained on the "What-Do-You-Think?" inventory.

I. VALUE PROFILE OF UNIVERSITY STUDENTS

Several important characteristics are evident when considering the value profile of the total sample of university students as show in Table 5.1.

TABLE 5.1

COMPARISON OF MEAN SCORES AND STANDARD DEVIATIONS
ON VALUE ORIENTATIONS FOR TOTAL SAMPLE*

	Value Orientations					
	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
Mean Scores	31.62	34.34	38.62	29.93	32.72	28.78
Standard Deviation	8.65	6.33	5.59	7.09	6.25	7.04

*
N = 475

The most evident characteristic of the profile is its relative flatness. All mean scores range from 28.78 to 38.62. Considering that the maximum score possible for any orientation is 60, all mean scores are relatively low. This would indicate that most students scored the statements more toward the negative end. The Humanistic orientation is the only one that exceeds 36, the theoretical neutrality. A more complete breakdown of distribution is shown in Table 5.2.

The values expressed in the Humanistic orientation appear to be the ones most accepted by university students generally. If, as Dahlke states, the educational institutions do foster the Humanistic value orientation, we can conclude that they are successful in transmitting this value to their students. The Patriotic and Ethnic-Cultural orientation scores are relatively low indicating that these values are not as widely and as strongly held as are others. Another value orientation which does not have a particularly high mean score for university students is the Religious orientation. However, as can be seen in the Table, it is the orientation with the widest distribution of scores. The Common Man and Market orientations had the second and third highest mean scores.

Standard deviations provide an index of the divergence of the scores on any one value orientation. The greatest spread of scores is found on the Religious scale and the least spread is exhibited by the Humanistic scale. This indicates that students are most in agreement with each other on statements measuring the Humanistic value and

TABLE 5.2

DISTRIBUTION OF STUDENT SCORES ON
SIX VALUE ORIENTATIONS

Score Interval	Value Orientations					
	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic-Cultural
12-14	4	3	0	12	1	6
15-17	18	1	0	15	3	21
18-20	31	3	1	21	5	25
21-23	32	20	3	37	29	51
24-26	51	31	5	51	39	86
27-29	58	47	14	78	64	82
30-32	68	75	39	83	88	65
33-35	63	77	72	80	80	56
						Theoretical Mean
36-38	53	94	111	53	81	35
39-41	32	58	84	23	50	29
42-44	24	49	74	18	25	12
45-47	25	11	46	1	7	5
48-50	8	4	21	2	3	0
51-53	4	1	5	0	0	1
54-56	3	1	0	1	0	0
57-60	1	0	0	0	0	0
TOTAL	475	475	475	475	475	475

most in disagreement with each other on statements measuring the Religious value. There is relatively strong value conformity for students regarding the Market and Common Man orientations and less conformity on the Patriotic and Ethnic-Cultural orientations.

Considering the mean and standard deviation together one is justified in concluding that for this sample of university students the general profile tends to be relatively flat with few high or low value scores and the mean scores, with the exception of one, are negative. Also the students are in general agreement about rejection or acceptance of the statements as indicated by the standard deviations. Students are most Humanistically oriented, fairly high on the Common Man and Market orientation and generally low on the Ethnic-Cultural and Patriotic orientations and widely spread on the Religious orientation.

Perhaps one reason for the general flat profile with few high scores and the majority of the scores skewed toward the negative end of the scale is due to the wording of the statements. Several students indicated that they were in agreement with the value elicited by a statement but were forced toward neutrality by absolutes such as 'always', 'never', 'all', etc. which appeared in the statements. These absolutes were necessary to capture intense valuing by certain students.

II. DIFFERENCES IN PROFILES OF FRENCH COURSES

A second comparison of profiles was made between the four class groups taking the inventory. Results are noted in Table 5.3. A comparison of the differences of means indicated that there were no significant differences at the .01 level of significance between means for the different classes. At the .05 level of significance a difference appeared between the students in French 330 and French 205 on the Ethnic-Cultural orientation with students in French 330 scoring significantly higher. Students must have credit in a prerequisite French course before taking French 330 so generally these students are older and have had more exposure to the university environment. Generalizations as to the reasons for this exhibited difference on the Ethnic-Cultural orientation will be more warranted when the relationship between age and university experience are discussed in the next chapter. Keeping in mind that with the exception of one orientation, differences in means between courses are not significant at the .05 level, the following relationships are noted from Table 5.3. Students in French 200 scored lowest on the Religious and Patriotic orientations and highest on the Humanistic scale. Students in French 201 scored highest on the Patriotic, Religious and Common Man orientations. French 205 students indicated the lowest Common Man and Ethnic-Cultural orientations while the students in French 330 scored the highest on the Ethnic-Cultural orientation.¹

¹Refer to the footnote on the composition of the French courses in Chapter IV.

TABLE 5.3

DIFFERENCE IN MEANS AND LEVEL OF SIGNIFICANCE BETWEEN
FRENCH COURSES ON SIX VALUE ORIENTATIONS

Course	N	Value Orientations					
		Religious	Common Man	Humanistic	Patriotic	Market	Ethnic-Cultural
1 French 200	277	30.78	33.79	38.67	29.24	32.89	28.24
2 French 201	69	34.20	36.35	38.25	31.87	32.42	29.58
3 French 205	34	31.24	33.74	39.27	30.79	32.21	27.24
4 French 330	95	32.31	34.68	38.48	30.20	32.62	30.36
Level of Significance*		N.S	N.S	N.S	N.S	N.S	3-4

* Newman-Keuls level of significance at .05 level or greater.

In summary, although slight differences in means between courses appear on all orientations, these differences are not significant at the .01 level of significance and only on the Ethnic-Cultural value orientation is the difference in means significant at .05 level of significance.

III. DISCUSSION OF FINDINGS

Generally, students at the University of Alberta sampled in this study scored relatively low on all six orientations. Mean scores were lower than theoretical neutrality, with the exception of the Humanistic orientation. This trend toward neutrality or negative response may be the

result of one or more factors. As was mentioned previously, the wording of the statements may have forced students toward neutrality or disagreement. Also, university students may be in that stage of intellectual development where they are questioning and possibly changing their values.

It appears that the Patriotic, and Ethnic-Cultural value orientations are not strongly held by the students sampled. The Religious orientation was lower than the theoretical mean and had the greatest spread of scores. Perhaps the Religious orientation is being replaced by the Humanistic orientation. According to Gerth and Mills,² when traditional religion is challenged by humanism as a new symbol-sphere, a "duopoly" or a new monopoly which finds its roots in educational institutions will likely appear.

As the inventory is also measuring socialization one may reach the conclusion that some value orientations are being more effectively transmitted to students than are others within educational institutions. The Humanistic orientation with its stress on experimentation, knowledge, and creativity can be seen quite clearly as being an objective of an university curriculum. If the goal then of an university education is to enhance a Humanistic orientation, the findings of the study tend to support the contention that this goal is partially met.

²H. Gerth and C. W. Mills, Character and Social Structure, New York: Harcourt, Brace and Co., 1953, pp. 298 - 305.

Differences between means, when the respondents were grouped according to French course, were significantly different at the .05 level on only the Ethnic-Cultural value orientation. This appeared to justify the grouping of students for purposes of analysis without using French courses as a separate treatment variable throughout the study.

CHAPTER VI

RELATIONSHIP OF SELECTED VARIABLES TO VALUE PROFILES

This chapter explores the relationship of family, personal, and social variables to the value orientation profiles of university students. Investigated will be the family variables of parental nationality, occupation and language spoken in the home. The personal variables are age, sex, marital status, and religious background, while the social variables are faculty and university year. Comparisons will be made of the differences of means of treatment variables for all six value orientations.

I. AGE

A comparison of the differences in means between age categories can be seen in Table 6.1. On the Religious orientation the scores increased directly with age with the exception of the 28-31 year old group. The difference between this category and all the remaining categories is significant at the .05 level. However, the low number of students in this category necessitates use of caution in this interpretation. If this category is disregarded due to its low representation, it is observed that the older the respondent the higher the mean score on the Religious orientation. As can be seen in the table, the youngest group, the 16-19 year olds, scored highest on the Common Man, Humanistic, Patriotic and Market orientations. The general trend is for mean scores to vary inversely with age on these four orientations from a high with the youngest group to a low with the oldest group. On the Ethnic-Cultural

TABLE 6.1

DIFFERENCE OF MEANS AND LEVEL OF SIGNIFICANCE FOR
VARIABLE AGE ON SIX VALUE ORIENTATIONS

Age	N	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
1 16-19	350	31.54	34.75	38.84	30.35	33.32	28.84
2 20-23	84	31.60	33.52	38.50	29.45	31.66	28.70
3 24-27	16	32.06	32.00	38.19	26.38	30.50	29.56
4 28-31	3	20.33	30.67	37.67	26.67	31.67	22.67
5 over 31	16	36.44	32.56	34.44	28.56	30.19	29.31
Significance* 4-5,3,2,1		N.S	N.S	N.S	N.S	N.S	N.S

*Newman-Keuls test of significance.
Level of significance .05 or greater.

value orientation the mean scores for all groups except the 28-31 year old group were similar. It must be kept in mind that although several differences were evident in the comparison of means, on only the Religious orientation were the differences significant at the .05 level. The findings of this study are similar to those reported in Chapter III. Age does not appear to be an important variable in accounting for differences in values.

II. SEX

A comparison of means between groups divided according to sex was conducted. The sample was approximately 63% female. The comparison of the differences in mean scores, as seen in Table 6.2 indicates the females scored slightly higher than males on five out of the six value orientations, but the differences were not significant at the .05 level.

TABLE 6.2

DIFFERENCE OF MEANS AND LEVEL OF SIGNIFICANCE FOR
VARIABLE AGE ON SIX VALUE ORIENTATIONS

Sex	N	Religion	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
1 Male	176	31.13	33.83	38.10	29.89	53.53	28.35
2 Female	298	31.94	34.63	38.89	29.98	32.25	29.01
Significance*		N.S	N.S	N.S	N.S	2-1	N.S

*Neuman-Keuls test of significance.
Level of significance .05 or greater.

On the Market orientation males scored significantly higher than females. This was the only difference which was significant at the .05 level. This difference on the Market orientation could perhaps indicate differential socialization on the part of parents. Parents may pass the Market values on to their sons rather than daughters because males are more apt to choose a vocation in the business world than are

females. This finding would tend to challenge the finding of Pearlin and Kohn.¹ On the Religious, Common Man, Humanistic, Patriotic and Ethnic-Cultural value orientation scales there is no evidence of differential socialization having taken place.

III. MARITAL STATUS

Differences in mean scores and level of significance for marital status categories can be seen in Table 6.3.

TABLE 6.3

DIFFERENCE OF MEANS AND LEVEL OF SIGNIFICANCE FOR
VARIABLE MARITAL STATUS ON SIX VALUE ORIENTATIONS

Marital Status		N	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic Cultural
1	Single	425	31.47	34.48	38.81	30.15	33.00	28.77
2	Married	43	33.05	34.00	37.37	28.74	31.23	29.44
3	Widowed	0	---	---	---	---	---	---
4	Separated or Divorced	3	30.67	20.67	35.00	16.00	20.00	16.67
5	Religious Order	3	36.00	32.00	29.67	32.33	28.51	27.00
Significance*			N.S	4-1,2,5	5-1,2,4	4-1,2,5	4-1,2,5	4-1,2,5

*Neuman-Keuls test of significance.
Level of significance .05 or greater.

¹L. I. Pearlin, M. L. Kohn, "Social Class, Occupation, and Parental Values: A Cross-National Study", American Social Review, Vol. 31, No. 4, 1966. (See finding reported in Chapter III.)

Greatest differences in the Mean scores on value orientations appear when the sample is divided according to marital status. The distribution is not a normal distribution in that approximately 90% of the sample were single. Members of religious orders scored highest on the Religious orientation and lowest on the Humanistic orientation. Those respondents who indicated a divorced or separated status scored significantly lower on the Common Man, Patriotic, Market and Ethnic-Cultural value orientations. This may indicate a degree of alienation felt by these respondents. However, caution must be exercised in interpretation of the differences for both the categories religious orders and divorced or separated because of the small number of respondents in each group even though the Newman-Keuls procedure is a more rigorous procedure for determining significant differences. Comparing the mean scores for single and married students, it can be seen from the table that single students scored higher on the Humanistic and Market orientations and lower on the Religious and Ethnic-Cultural orientations, although these differences were not significant at the .05 level. In comparing the categories which contained sufficiently large representation, marital status did not appear to account for large differences in value orientations. It would appear to be important to investigate more fully the findings for religious orders and the separated or divorced group.

IV. RELIGIOUS BACKGROUND

Mean scores for value orientations grouped according to the religious background of the respondent are exhibited in Table 6.4.

TABLE 6.4

DIFFERENCE OF MEANS AND LEVEL OF SIGNIFICANCE FOR
VARIABLE RELIGIOUS BACKGROUND ON SIX VALUE ORIENTATIONS

Religious Background	N	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
1 Roman Catholic	110	35.64	36.24	36.75	32.23	33.47	29.68
2 Protestant	267	31.93	34.09	38.65	30.24	33.02	28.30
3 Jewish	8	31.50	32.63	36.25	33.75	32.25	36.13
4 Agnostic or Atheist	65	23.60	32.29	41.68	25.12	30.75	27.80
5 Other	22	32.32	34.23	38.77	27.73	31.55	30.64
Significance*		4-1,2,3,5	N.S	4-1,3	3-4,5,1,2	N.S	3-4,2,1,5

*Neuman-Keuls test of significance.
Significance at .05 level or greater.

The religious background of the respondent had a differential effect on several of the value orientations measured. Roman Catholic students scored highest on the Religious orientation and Common-Man orientations, but on the Market orientation did not differ significantly from students of other religious backgrounds. This would tend to challenge Lenski's finding.² Students who indicated that they were Agnostic or Atheist scored significantly lower on the Religious and Patriotic orientations and significantly higher on the Humanistic orientation. This may be a case of humanism becoming a

²G. Lenski, The Religious Factor: A Sociological Study of Religion's Impact on Politics, Economics, and Family Life, New York: Doubleday Company, Inc., 1961, pp. 288-330.

form of religion, an idea expressed by Gerth and Mills.³ On all scales except the Humanistic scale students expressing Agnosticism or Atheism scored lower than students of any religious background. Jewish students scored significantly higher on the Ethnic-Cultural orientation and were highest, although not significantly so on the Patriotic orientation. The often heard contention that Jews have a special propensity for business is not born out in the findings of this study. Jewish students scored lower on the Market orientation than both Protestants or Catholics. A factor that must be kept in mind is the low number of Jewish students represented in the sample.

Perhaps the most significant finding is that the group of students who indicated Agnosticism or Atheism generally did not accept any of the values of the broader culture, except the Humanistic, and not just the Religious value orientation.

V. VARIABLES RELATED TO UNIVERSITY EXPERIENCE

Two further variables measured were faculty and year of university experience of the respondent.⁴ Findings of other studies, summarized in Chapter III, indicated that combined factors in both curricula and extra-curricula

³H. Gerth, C. W. Mills, Character and Social Structure, New York: Harcourt, Brace and Company, 1953.

⁴Another variable measured but not reported is the Department of study. This was not included because of the lack of representation in categories.

appeared to have an effect, over time, on value change of students. Each of the two variables will be dealt with individually.

A. FACULTY

The majority of students in the sample were in the faculties of Arts, Science, or Education as can be seen in Table 6.5.

TABLE 6.5
DISTRIBUTION OF STUDENTS ACCORDING TO FACULTY

Faculty	Number
Arts	300
Science	49
Education	95
Graduate Studies	2
Nursing	1
Physical Education	5
Bus. Administration or Commerce	5
Home Economics	9
Other	1

Because of the low number of students in six of the faculties only the differences in means for the first three will be discussed except for special reference to the Market mean scores and students in Commerce. A comparison of means can be seen in Table 6.6.

TABLE 6.6

DIFFERENCE OF MEANS AND LEVEL OF SIGNIFICANCE FOR VARIABLE
FACULTY ON SIX VALUE ORIENTATIONS

Faculty	N	Religion	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
Arts	300	30.55	33.71	38.76	29.01	32.43	28.39
Science	49	31.55	35.45	40.16	31.63	33.83	27.98
Education	95	34.78	36.20	37.35	31.76	32.62	30.15
Significance*		N.S	N.S	N.S	N.S	N.S	N.S

* Neuman-Keuls test of significance
Level of significance .05 or greater.

Students in Education scored highest on the Religious, Common Man, and Ethnic-Cultural orientations and lowest on the Humanistic orientation. Students in Science scored highest on the Humanistic and Market orientations and lowest of the three faculties on the Ethnic-Cultural orientation. Arts students scored lowest on Religious, Common Man and Market orientations. For all three the highest scores occurred on the Humanistic orientation. Of the three groups Science students had the highest Humanistic score which may indicate that the scientific factor was more heavily weighted in the structuring of the inventory.

Considering the Market value orientation scores for all faculties, which may be misleading due to unequal distribution, students in Business Administration or Commerce

had a mean score of 38.40 compared to 33.83 for Science students, the highest score of the three faculties reported in Table 6.6. This does not, however, indicate whether this difference is due to the content of the curriculum which may bring about a change in student values or whether students holding Market oriented values are more attracted to this business oriented faculty.

B. YEARS OF UNIVERSITY STUDY

A means of measuring value change is to look at the difference in means for various years of university. If the university is fostering the Humanistic orientation, then we would expect the mean scores to increase directly with the year of study. A comparison of means is shown in Table 6.7.

TABLE 6.7

DIFFERENCE OF MEANS AND LEVEL OF SIGNIFICANCE FOR VARIABLE
YEAR OF UNIVERSITY ON SIX VALUE ORIENTATIONS

Year of University	N	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
1 First Year	315	31.63	34.46	38.55	30.46	33.32	28.51
2 Second Year	111	32.32	34.90	38.72	30.15	32.10	29.16
3 Third Year	32	31.72	32.19	37.28	26.50	30.78	29.22
4 Fourth Year	10	29.90	34.10	40.50	25.20	28.50	29.80
5 Fifth Year or More	5	18.00	27.40	45.40	24.40	30.20	31.00
Significance*		5-2,3, 1,4	5-2,1, 4,3	5-3,1, 2	N.S	N.S	N.S

* Newman-Keuls Test of significance
Level of significance .05 or greater

As can be seen in Table 6.7, as the number of years of university increased the mean scores on the Religious orientation decreased. On the Humanistic orientation just the opposite is noted. As the years of university increased a corresponding increase is evidenced in the Humanistic orientation. This would appear to indicate that a change in values takes place throughout a university career toward lower Religious orientations and higher Humanistic orientations. A longitudinal study of the same students would have to be made to definitely confirm this. However, a further indication that it may be one's university experiences which affect these values can be seen when considering the association between age and these orientations. Taking age separately with no consideration for years of university it is evident that for Religious orientation the older students generally score higher on the Religious and lower on the Humanistic orientation. Yet the opposite relationship is found when comparing these two orientations with university experience. This would tend to indicate that it is the university experience and not just age that is accounting for the increasingly higher scores on the Humanistic and decreasingly lower scores on the Religious orientations. With the other orientations university experience has less of an effect. For the Ethnic-Cultural orientation, scores tend to increase with university education and generally scores on the Common Man and Patriotic orientation tend to decrease with university education.

While Table 6.7 tends to support the studies reported in Chapter III which indicate a change in values taking place during a students university career, it must remember

that this was not a longitudinal study. The possibility exists that what has been measured is as much social selection as socialization.

VI. FATHER'S AND MOTHER'S OCCUPATION

Another variable that was considered to see if it had any relationship to value orientations was that of parental occupation. Table 6.8 contains the means for various occupational groups for both the father and mother of the respondents. Caution must be exhibited in interpretation due to the low number representing several of the categories. Although no specific hypotheses are being tested in this section, several relationships will be pointed out comparing categories with a sufficiently large number of respondents.

For Father's occupation only the categories of professional, proprietor and managerial, skilled and farmer will be discussed. On the Religious orientation the highest mean score was found for students whose fathers were farmers and the lowest for professionals. The same trend was found on the Common Man orientation. This finding would tend to indicate that children of farmers tend to express the same value orientation as labor union groups are expected to express. On the Humanistic orientation the scores ranged from a high of 38.90 for professional to a low of 37.61 for farmers. The proprietor and managerial group scored highest of the four groups considered on the Patriotic and Market orientations. The four groups did not differ appreciably on the Ethnic-Cultural orientation.

TABLE 6.8

DIFFERENCE IN MEANS AND LEVEL OF SIGNIFICANCE FOR VARIABLES
FATHER'S AND MOTHER'S OCCUPATION ON SIX VALUE ORIENTATIONS

Father's Occupation	N	Religion	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
1 Professional	120	30.48	33.45	38.90	28.76	32.26	28.53
2 Semi- Professional	19	33.05	34.90	39.47	29.21	31.68	31.37
3 Proprietor, Managerial	112	31.15	34.21	38.46	32.05	34.34	28.86
4 Clerical	23	32.17	33.44	38.69	29.35	31.52	32.39
5 Skilled	71	31.39	34.56	39.13	30.04	31.90	28.65
6 Semi-Skilled	13	31.08	32.69	37.66	26.23	29.39	28.85
7 Farmer	61	34.57	36.51	37.61	30.13	33.30	27.69
8 Unskilled	6	32.50	40.67	41.17	31.83	36.83	23.83
9 Other	27	30.82	32.89	37.89	28.19	30.63	29.00
Significance*		N.S	8-6,9, 4,1,3,5	N.S	N.S	8-6,9	8-4,2
Mother's Occupation							
1 Professional	46	31.22	34.76	38.44	27.30	30.54	29.11
2 Semi- Professional	32	30.50	33.38	38.50	27.81	31.25	29.03
3 Proprietor, Managerial	13	31.46	35.23	39.15	30.31	32.08	28.92
4 Clerical	57	30.49	34.73	39.56	29.28	31.44	28.91
5 Skilled	12	35.75	36.17	39.67	30.58	33.17	29.08
6 Semi-Skilled	9	33.67	31.78	39.56	27.78	33.22	26.56
7 Farmer	0	---	---	---	---	---	---
8 Unskilled	5	25.60	32.20	34.60	25.80	27.80	27.20
9 Other (Housewife)	278	31.85	34.38	38.47	30.91	33.64	28.80
Significance*		5-8	N.S	N.S	N.S	N.S	N.S

*Neuman-Keuls test for significance
Level of significance .05 or greater.

Considering Mother's occupation, only one significant difference was exhibited and this is not meaningful due to the low number of respondents in the two categories compared. A noteworthy fact is that 42% of the respondent's mothers indicate no occupation.

In summary, the variables of parental occupation due not appear to account for significant differences in the value profiles of university students. Of the two variables, father's and mother's occupation, the former was the more useful in accounting for differences in value profiles. But, despite this even father's occupation did not appear to be very important in accounting for student value orientations as measured by the "What-Do-You-Think?" inventory. This finding would seem to be especially significant in view of the importance assigned to father's occupation in value studies, generally, and studies of social class, specifically.

VII. VARIABLES OF ETHNICITY

Three variables of Ethnicity measured in this study were birthplace of respondent's father and mother and language spoken in the home. The relationship between these variables and mean scores on value orientations are shown in Tables 6.9 and 6.10. For the variables of mother's and father's birthplace, only the respondent's score for the respondents who indicated that their parents were born in Canada, British Isles, Western Europe, and Eastern Europe will be discussed. As can be seen in Table 6.9 none of the differences between these groups are significant at the .05 level.

Despite the small differences between means it can be noted that the respondents who indicated that their father's were born in Canada scored lowest on the Common Man and Humanistic orientations and highest on the Market orientation. On the Humanistic orientation the respondents whose father's were born in Eastern Europe had a higher mean score. These same respondents scored highest on the Common Man orientation. Similar results were exhibited when mother's birthplace was considered. In both cases the orientation which exhibited the least difference in means was the Ethnic-Cultural orientation, where the greatest difference might be expected.

Of the three variables measuring ethnicity, the variable language spoken in the home, appeared to account for the greatest number of differences, as can be seen in Table 6.10. Highest scores on the Religious orientation were associated with students who indicated that French only was spoken in the home, followed by respondents who indicated that English and French were spoken in the home. The same relationship appeared on the Ethnic-Cultural orientation. Respondents who came from homes where German or German and English were spoken scored lowest on the Religious orientation, highest on the Humanistic orientation, and relatively high on the Common Man orientation. On the Patriotic and Market orientations the means for the various groups were relatively similar. Comparing the mean scores for students who came from homes where English only was spoken and homes where English and another language was spoken, the former scores were generally lower on the Religious, Common Man and Ethnic-Cultural orientations. On the Market and Patriotic

TABLE 6.9

DIFFERENCE IN MEANS AND LEVEL OF SIGNIFICANCE FOR VARIABLES
FATHER'S AND MOTHER'S BIRTHPLACE ON SIX VALUE ORIENTATIONS

Father's Birthplace	N	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic Cultural
1 Canada	337	31.86	34.08	38.14	30.20	32.82	28.88
2 British Isles	42	30.48	34.12	39.60	29.43	32.55	27.95
3 United States	18	31.28	34.83	40.33	29.61	33.56	29.00
4 France	2	21.50	43.00	42.00	31.00	35.00	35.50
5 West Europe	33	32.00	35.33	39.58	27.94	32.24	28.33
6 East Europe	22	28.41	35.86	40.46	28.59	30.77	29.41
7 Asia	5	31.80	36.80	40.40	31.60	34.80	29.20
8 Africa	2	41.00	41.50	44.00	36.50	31.50	27.50
9 Other	5	34.40	30.80	38.60	30.60	32.60	25.60
Significance*		8-4	4-9	N.S	N.S	N.S	N.S
Mother's Birthplace							
1 Canada	346	31.71	34.16	38.29	29.86	32.84	28.90
2 British Isles	44	29.00	35.34	39.68	29.75	31.68	27.88
3 United States	14	34.71	32.57	39.29	29.14	32.57	28.86
4 France	1	32.00	32.00	30.00	34.00	36.00	27.00
5 West Europe	32	30.72	34.59	39.16	29.81	33.31	28.25
6 East Europe	18	31.44	35.22	40.17	29.89	31.22	28.22
7 Asia	7	34.86	35.43	43.43	31.43	32.86	33.00
8 Africa	1	46.00	53.00	41.00	49.00	39.00	22.00
9 Other	3	36.67	34.33	36.33	33.00	32.33	28.67
Significance*		8-1,2, 3,4,5, 6,7	N.S	7-4	8-3,2, 5,1,6, 7	N.S	N.S

* Newman-Keuls test of significance
Significance at .05 level or greater.

TABLE 6.10

DIFFERENCE IN MEANS AND LEVEL OF SIGNIFICANCE FOR VARIABLE
LANGUAGE SPOKEN IN THE HOME FOR SIX VALUE ORIENTATIONS

Language in Home	N	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
English (only)	324	30.88	33.46	38.53	29.78	32.74	28.24
French (only)	4	41.00	41.50	35.25	38.00	36.50	34.50
German (only)	5	27.60	36.20	41.40	29.20	34.40	29.40
Ukrainain (only)	1	29.00	33.00	35.00	28.00	37.00	27.00
English & French	41	34.81	36.24	36.39	29.90	32.20	31.61
English & German	17	27.82	34.59	40.71	29.18	32.94	25.35
English & Ukrainain	29	33.10	38.24	41.10	30.17	32.55	30.55
English & Other	44	33.84	35.56	39.21	30.59	32.36	29.73
Significance*		N.S	N.S	N.S	N.S	N.S	N.S

*Newman-Keuls Test of Significance
Significance at .05 level.

orientations the scores did not differ appreciably.

VIII. SUMMARY

The relationship between social variables and mean scores on the value orientations have been investigated. Of the personal variables of age, sex, marital status and religious background, marital status and religious background appeared

to be associated with the greatest difference between means on student value orientations. The two variables relating to university experience, faculty and year of education, were relatively important indicators of student value orientations. Few significant differences between means appeared when parental occupations were considered. Of the two, father's occupation was the more important. Of those variables measuring ethnicity, language spoken in the home appeared to be associated with greater differences between means than father's or mother's birthplace. Although most differences between means were not significant at .05 level, the investigation of these social variables has provided further insight into the valuing behavior of students who responded to the "What-Do-You-Think?" Inventory.

CHAPTER VII

RELATIONSHIP BETWEEN ORGANIZATIONAL INVOLVEMENT AND VALUE ORIENTATIONS

This chapter contains an analysis of the possible relationships existing between a student's value orientation and his membership or his parent's membership in specific organizations. The chapter will be broken into two sections, the first dealing with student's membership and the second dealing with parental membership.

I. STUDENT ORGANIZATIONAL INVOLVEMENT AND VALUE ORIENTATIONS

The general hypothesis tested was stated as:

Students involved in organizations associated with specific value orientations will score higher on that orientation than students not involved.

This was stated more specifically in the form of six sub-hypotheses:

a) Students who indicate membership in church or other religious organizations will score higher on the Religious orientation than will non-members.

b) Students who indicate membership in armed services or cadet groups will score higher on the Patriotic orientation than will non-members.

c) Students who indicate membership in political parties will score higher on the Patriotic orientation than will non-members.

d) Students who indicate membership in literary, musical, historical, artistic, and/or scientific organizations will score higher on the Humanistic orientation than will non-members.

e) Students who indicate membership in ethnic or immigrant groups will score higher on the Ethnic-Cultural orientation than will non-members.

f) Students who indicate membership in labor unions will score higher on the Common-Man orientation than will non-members.

g) Students who indicate membership in business organizations will score higher on the Market orientation than will non-members.

Involvement was determined by students simply answering "Yes" or "No" to statements inquiring about present or past involvement in seven organizations or social groups. The differences in means and the significance levels can be seen in Table 7.1. Table 7.2 shows in coded form the relationship between value orientation scores and organizations hypothesized to be relevant to that orientation.

Students who indicated membership in churches or religious organizations scored significantly higher on the Religious orientation and significantly lower on the Humanistic orientation. The first association is as hypothesized and the second is to be expected because in a study of the correlation among the orientations, reported in Chapter VIII, the highest negative correlation was between the Religious and Humanistic orientations. This finding would indicate that churches and religious groups are relatively successful in transmitting the values they hold to the members they are socializing.

Membership in the armed services, cadet groups and political parties was hypothesized to be associated with higher scores on the Patriotic orientation. Findings indicate that students who indicated membership in armed services or cadet groups did score higher on the Patriotic orientation, but the difference was not significant at the .05 level. However, membership in political parties appeared to have a negative effect on the Patriotic orientation score. Again the difference did not reach significance at the .05 level. This would perhaps indicate that the Patriotic orientation is either difficult to transmit or that the organizations which were considered to be important in the transmission of this value do not hold this value to the extent originally considered.

Further support for the general hypothesis can be found in that members of literary, artistic, historical, musical or scientific organizations scored significantly higher on the Humanistic orientation than did non-members. No check was made to determine which of the organizations accounted for the greatest difference in mean scores. A further finding was that the members of these same organizations scored significantly lower on the Common Man, Patriotic, and Market orientations. The lower scores on the Patriotic orientation may be due to the fact that these two orientations, the Humanistic and Patriotic, as will be shown in Chapter VIII, correlated negatively, and the correlation between the Humanistic and Market and Common Man were both positive but the correlation coefficient was less than .25.

The difference between means for membership and non-membership in ethnic and immigrant groups and scores on the Ethnic-Cultural orientation was in the hypothesized direction and was significant at the .05 level. No other differences were significantly different on this orientation.

Labor union groups were the interest group hypothesized to hold the Common Man orientation. Findings indicated that there was a significant difference in means for members and non-members but it was in the opposite direction to that hypothesized. This may indicate that students' experiences in labor unions have not been extensive enough for them to be adequately exposed to the values or it may indicate that as an interest group the unions are not successful in the transmission of labor movement values to the members. A third factor and equally important is the possibility that the Common Man value orientation has inherent weaknesses. When considering parental involvement, which follows in the next section, a significant difference in the hypothesized direction is found. Another significant association was found between the scores for membership and non-membership in labor unions and the mean scores on the Religious orientation. Non-members scored significantly higher on the Religious orientation.

The final hypothesis tested was that concerning the relationship between membership in business groups and scores on the Market orientation. It was hypothesized that membership would be associated with higher scores. This hypothesis was partly supported in that the difference was evident and in the direction hypothesized, but the difference was not significant at the .05 level.

TABLE 7.1

DIFFERENCES IN MEAN VALUE ORIENTATION SCORES AND LEVEL OF SIGNIFICANCE ACCORDING TO RESPONDENT INVOLVEMENT IN ORGANIZATIONS

Organizations	Member-Ship	N	Value Orientations					
			Religious	Common Man	Humanistic	Patriotic	Market	Ethnic-Cultural
Church or religious clubs	Yes	337	32.62	34.12	38.17	30.17	32.74	28.92
	No	110	29.00	34.84	39.70	29.25	32.55	28.25
			Sig.		Sig.			
Armed Services or Cadet group	Yes	51	28.75	33.47	39.04	30.98	33.22	27.94
	No	417	31.95	34.44	38.54	29.77	32.62	28.81
			Sig.					
Political Party	Yes	39	31.44	33.67	37.77	29.18	31.08	27.64
	No	428	31.62	34.38	38.69	29.97	32.84	28.83
Literary, musical historical, artistic, scientific club	Yes	255	31.06	33.56	39.27	28.75	31.97	28.63
	No	213	32.25	35.25	37.79	31.29	35.55	28.82
				Sig.	Sig.	Sig.	Sig.	
Ethnic, Native Immigrant group	Yes	53	33.30	35.53	39.49	30.17	32.06	31.60
	No	414	31.38	34.18	38.49	29.87	32.77	28.33
								sig.
Labor Union	Yes	48	29.27	32.46	37.65	30.02	32.13	27.02
	No	419	31.89	34.55	38.71	29.88	32.74	28.91
			Sig.	Sig.				
Business Organization	Yes	21	31.48	33.05	37.81	30.91	33.81	29.53
	No	443	31.61	34.37	38.63	29.85	32.64	28.72

Significance determined by Neuman-Keuls test of significance.
Level of significance .05 or greater.

TABLE 7.2

RELATIONSHIPS BETWEEN VALUE ORIENTATION SCORES AND
RESPONDENT INVOLVEMENT IN ORGANIZATIONS
HYPOTHESIZED AS RELEVANT TO THE ORGANIZATION

Organizations	Value Orientations					
	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
Churches or religious clubs	Y*		Z			
Armed Services Cadet Groups	Z			Y		
Political Party				X		
Literary, musical, artistic, historical scientific clubs		Z	Y*	Z	Z	
Ethnic, Native Immigrant Groups						Y*
Labor Unions	Z	X*				
Business Organizations					Y	

CODE: Y* difference in means in hypothesized direction and
significant at .05 level

Y difference in means in hypothesized direction but not
significant at .05 level

X* difference in means in opposite to hypothesized direction
and significant at .05 level

(continued p. 83)

Table 7.2 (cont'd.)

CODE: X difference in means in opposite to hypothesized direction and not significant at .05 level.

Z difference in means significant at .05 level but no relationship hypothesized

Significance determined by Neuman-Keuls test of significance. Level of significance .05 or greater.

Another relationship that was checked was the relationship between fraternity and sorority membership and scores on the six value orientations. No hypotheses were tested in this case. Differences in means and the levels of significance are shown in Table 7.3.

TABLE 7.3

DIFFERENCE IN MEANS AND LEVEL OF SIGNIFICANCE FOR
VARIABLE MEMBERSHIP IN FRATERNITIES AND SORORITIES
FOR SIX VALUE ORIENTATIONS

Membership	N	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
Members	45	29.69	32.24	38.00	29.58	34.16	28.02
Non-members	426	31.84	34.56	38.67	29.99	32.57	28.88
Significance		N.S	N.S	N.S	N.S	N.S	N.S

No differences were significant at the .05 level. The largest difference occurred on the Common Man orientation. Fraternity and sorority members scored lower

on this orientation. Also, members were less Religious oriented and more Market oriented than were non-members.

II. PARENTAL INVOLVEMENT AND STUDENT VALUE ORIENTATIONS

Dahlke states that adults socialize their young toward the particular social model of man or value orientation which they cherish. Also they participate in groups and organizations which reflect the values they hold to be desirable or virtuous. It was an important part of this study to determine if a relationship existed, and if it did, what the nature of the relationship was between students value orientations and their parents involvement in specific organizations. The general hypothesis to be tested was stated as:

Students whose parents were involved in organizations associated with specific value orientations will score higher on that orientation than will students whose parents were not involved.

What is actually being measured is the effectiveness of socialization. This hypothesis was broken into six sub-hypotheses which were stated in the following manner:

a) Students whose parents were active members of church or other religious organizations will score higher on the Religious orientation than will students whose parents were inactive or non-members.

b) Students whose parents were active members of armed services and/or political parties will score higher on the Patriotic orientation than will students whose parents were inactive or non-members.

c) Students whose parents were members of literary, musical, historical, artistic, and/or scientific organizations will score higher on the Humanistic orientation than will students whose parents were inactive or non-members.

d) Students whose parents were active members of ethnic or immigrant organizations will score higher on the Ethnic-Cultural orientation than will students whose parents were inactive or non-members.

e) Students whose parents were active members of labor unions or their auxiliary organizations will score higher on the Common Man orientation than will students whose parents were inactive or non-members.

f) Students whose parents were active members of business organizations will score higher on the Market orientation than will students whose parents were inactive or non-members.

Involvement was determined by a three point scale. Respondents indicated parental involvement as being very active, moderately active or inactive or non-members of the six groups or organizations dealt with on the data sheet. Table 7.4 indicates the differences in means and significance for the degree of parental involvement and student value orientations scores. The actual and hypothesized relationship between organizational involvement and value orientation scores can be seen in Table 7.5. Findings indicated a degree of support for all six sub-hypotheses.

On the Religious orientation the mean scores varied directly with degree of involvement in church or religious organizations and the difference was significant at .05 level. This finding was similar to that found for the relationship between student involvement in these organizations and scores on the Religious orientation. Churches and religious organizations are apparently relatively successful in transmitting their values to members or parents are relatively successful in transmitting the Religious orientation. Further research is needed to determine which is the more effective agent in this case.

As with the student involvement, parental involvement in religious organizations was associated with lower respondent scores on the Humanistic orientation.

Parental membership in literary, historical, artistic, musical and/or scientific organizations was associated with higher student scores on the Humanistic orientation. Scores were higher for those students who indicated very active participation on the part of their parents but the differences were not significant at the .05 level. Another finding was that parental membership in these organizations was associated with lower student scores on the Common Man orientation. The difference was statistically significant.

It was previously reported that students involvement in labor unions was associated with low scores on the Common Man orientation. This was contrary to expectation. As can be seen in Tables 7.4 and 7.5 the opposite relationship existed when parental involvement was investigated for this orientation. Students who indicated high parental

involvement had a mean score of 35.50 while those indicating low or no parental involvement scored 33.96. The difference was in the hypothesized direction but the difference was not significant at the .05 level. This difference between student and parental involvement could indicate that parents are more successful in transmitting the Common Man value orientation to their children than are the unions themselves.

As hypothesized, parental involvement in armed services and political parties was associated with higher student mean scores on the Patriotic orientation.¹ The difference between means for moderate involvement and little or no involvement of parents was significant at the .05 level for this orientation. This was the second case where parental involvement had a greater effect than student involvement, the first being on the Common Man orientation, where a greater difference in students scores occurred when parental involvement rather than student involvement was considered.

On the Ethnic-Cultural orientation, it was hypothesized that highest scores would be found for students whose parents were involved in ethnic, native and/or immigrant organizations. Although the difference was not significant at the .05 level, the difference in means was in the hypothesized direction. These groups appear to be relatively successful in transmitting their particular value orientations or parents are successful in their transmission.

Further support for the general hypothesis was found in the investigation of the association between parental business group association and student mean Market scores. The mean scores on this orientation were, very active - 35.76, moderately active - 33.16, and little or no

¹In the inventory the groups armed services and political parties were grouped into one category for parental involvement.

TABLE 7.4

DIFFERENCES IN MEAN VALUE ORIENTATION SCORES AND LEVEL
OF SIGNIFICANCE ACCORDING TO RESPONDENT'S PARENTAL
INVOLVEMENT IN ORGANIZATIONS

Organizations	Member- Ship	N	Value Orientations					
			Religious	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
Church or religious clubs	VA	124	33.44	33.35	38.38	30.27	33.45	29.49
	MA	236	31.52	34.68	38.12	29.93	32.46	28.14
	INM	105	29.86	34.83	40.13	29.32	32.18	29.31
Significance*			3-1	N.S	3-2,1	N.S	N.S	N.S
Literary, artistic musical, scientific organizations	VA	33	29.52	30.79	39.33	27.85	33.03	27.18
	MA	132	32.20	34.02	39.01	29.46	32.25	28.96
	INM	300	31.60	34.85	38.37	30.31	32.83	28.80
Significance*			N.S	1-3,2	N.S	N.S	N.S	N.S
Labor Unions	VA	52	32.35	35.50	39.19	30.73	32.33	29.69
	MA	141	31.98	34.67	38.80	30.07	32.27	28.76
	INM	273	31.29	33.96	38.43	29.66	32.98	28.53
Significance*			N.S	N.S	N.S	N.S	N.S	N.S
Armed Services Political Parties	VA	62	30.92	35.65	38.71	30.82	32.05	28.55
	MA	142	31.64	34.39	38.09	31.06	33.30	29.44
	INM	262	31.77	34.02	38.90	29.06	32.51	28.38
Significance*			N.S	N.S	N.S.	2-3	N.S	N.S
Ethnic, Native Immigrant group	VA	26	33.04	33.92	38.00	30.00	32.19	29.65
	MA	56	33.02	36.38	39.45	30.41	33.34	30.05
	INM	381	31.31	34.07	38.55	29.84	32.62	28.48
Significance*			N.S	N.S	N.S	N.S	N.S	N.S
Chamber of Commerce Busines Group	VA	43	30.33	33.77	37.42	31.49	35.26	29.88
	MA	94	30.72	33.18	39.13	29.75	33.16	28.55
	INM	321	32.06	34.84	38.66	29.83	32.18	28.72
Significance*			N.S	N.S	N.S	N.S	1-3,2	N.S

(continued p. 89)

Table 7.4 (cont'd.)

CODE: VA -- Very Active
 MA -- Moderately active
 INM -- Inactive or Non-member

* Significance determined by Newman-Keuls Test of significance at .05 level or greater

TABLE 7.5

RELATIONSHIPS BETWEEN VALUE ORIENTATION SCORES AND
 RESPONDENT'S PARENTAL INVOLVEMENT IN
 ORGANIZATIONS HYPOTHESIZED AS RELEVANT TO THE ORGANIZATION

Organizations	Value Orientations					
	Religious	Common Man	Humanist	Patriotic	Market	Ethnic-Cultural
Church or Religious Groups	Y*		Z			
Literary, Artistic, Musical, Scientific, Organizations		Z	Y			
Labor Unions or Auxiliaries		Y				
Armed Services Political Parties				Y*		
Ethnic, Native Immigrant Groups						Y
Chamber of Commerce or Business Groups					Y*	

(continued p. 90)

Table 7.5 (cont'd.)

CODE: Y* difference in means significant and in hypothesized direction.
 Y difference in means not significant but in hypothesized direction.
 Z difference in means significant but no relationship hypothesized

Significance determined by Newman-Keuls test of significance at .05 level or greater.

involvement - 32.18. The scores varied directly with the degree of parental involvement. No check was made for possible difference in mean scores when the variable, respondent's sex was controlled.

III. SUMMARY

It was hypothesized that highest mean scores on the six value orientations would be found for students who indicated both their involvement and their parents involvement in those organizations considered to hold these particular value orientations. The hypothesis dealing with the relationship between student organizational involvement and value orientation scores was divided into seven sub-hypotheses. Three sub-hypotheses were found to be supported in that the difference in means was in the predicted direction and the difference was significant at the .05 level. Two more were considered to be partially supported in that the difference in means was in the predicted direction, but the difference was not significant at the .05 level. The remaining two sub-hypotheses were not supported in that the difference in means was not in the predicted direction. The value orientations which appear to be most successfully transmitted through the students

involvement in organizations were the Religious, Humanistic and Ethnic-Cultural orientations. Least successfully transmitted are the Common Man and Patriotic orientations.

When parental involvement was considered, the hypothesis was divided into six sub-hypotheses. All six sub-hypotheses were supported or partially supported.

These findings lead to the following conclusions:

a) the six interest groups are relatively successful in transmitting their values to members, but more important as a socialization agent for transmitting these value orientation were the parents.

b) student value orientations can be predicted with varying degrees of success from a knowledge of respondent and/or respondent's parental involvement in organizations.

c) parental involvement in organizations is a more accurate indicator of students value orientation profiles than the students involvement in the same organizations.

CHAPTER VIII

ANALYSIS OF "WHAT-DO-YOU-THINK?" INVENTORY

One of the objectives of this study was to determine statistically the usefulness of the "What-Do-You-Think?" inventory for measuring values in Canadian society. This chapter will deal with five topics; correlation between value orientations, item analysis, internal consistency, the instrument in its two language forms and a factor analysis of the instrument.

I. CORRELATION AMONG VALUE ORIENTATIONS

The statements were so constructed to measure values in six areas or organizational sectors of the total value sphere. Statements were designed to measure values in one organizational sector, for example, religious. However, when one considers the common historical roots of these organization-based orientations in Western civilization, one should expect a certain amount of overlap. Also, since the instrument is inescapably measuring socialization, a certain amount of overlap can be expected because socialization is rarely along a single orientation.

Correlation is one means of determining the distance apart these values actually are in a value sphere. A high positive correlation between two value orientations would indicate a degree of similarity of the values.

Table 8.1 indicates the degree of correlation among the six value orientations.

TABLE 8.1
INTERCORRELATIONS AMONG MEANS ON SIX VALUE
ORIENTATIONS^a

Value Orientation	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic- Cultural
Religious	1.00	.31	-.24	.30	.07*	.20
Common Man		1.00	.25	.35	.17	.31
Humanistic			1.00	-.12	.05*	.19
Patriotic				1.00	.56	.23
Market					1.00	.15
Ethnic- Cultural						1.00

^a Pearson product-moment correlation.

* Not significant at .05 level or greater.

As can be seen in the table, the highest positive correlation is between the Patriotic and Market orientations. The Ethnic-Cultural and Common Man orientations are the only two which correlate positively with all the remaining orientations, but all of these correlation co-efficients are .35 or less.

Negative correlation exists between the Humanistic and Religious and Humanistic and Patriotic orientations. This would indicate that the Humanistic orientation is measuring a factor which is not to any significant degree common to the two orientations.

Justification for separating Dahlke's Nativist orientation into the Patriotic and Ethnic-Cultural orientations can be seen in the low correlation co-efficient between the two of .23.

In all cases the degree of correlation is not sufficiently high to indicate that one or more value orientations could be combined into a more basic type which would incorporate two or more orientations. However, the correlations indicate also that none of the value orientations are mutually exclusive.

II. ITEM ANALYSIS

Item analysis is a technique for determining the reliability of the instrument. If the items are measuring what they are supposed to, i.e., if they are measuring one aspect of a total orientation, then they should correlate positively and highly with the total score on the particular orientation. For example, the twelve items measuring the Religious orientation should correlate positively with the total Religious score and the correlation should approach the level of 1.00. Table 8.2 indicates the correlations of individual items with the total scores on the six orientations. All correlations were positive. Taken as a group the Religious items had the highest mean correlation

TABLE 8.2

INTERCORRELATION OF INDIVIDUAL ITEMS WITH TOTAL
SCORES ON SIX VALUE ORIENTATIONS^a

Value Orientations					
Religious		Common Man		Humanistic	
State- ment	Correlation	State- ment	Correlation	State- ment	Correlation
2	.77	1	.36	4	.35
3	.53	7	.50	20	.40
5	.73	9	.63	22	.29
19	.69	14	.61	33	.48
23	.39	26	.54	34	.46
30	.54	29	.65	35	.45
37	.71	38	.34	44	.44
43	.70	47	.54	56	.51
59	.47	52	.29	58	.44
64	.78	61	.42	65	.44
69	.63	63	.50	66	.34
70	.76	68	.66	67	.41

Value Orientations					
Patriotic		Market		Ethnic-Cultural	
State- ment	Correlation	State- ment	Correlation	State- ment	Correlation
6	.50	13	.44	11	.63
8	.40	16	.46	12	.62
10	.60	17	.38	15	.60
25	.67	18	.46	21	.40
28	.68	27	.60	24	.48
36	.51	32	.61	31	.71
41	.65	39	.56	45	.68
42	.63	40	.49	49	.57
46	.54	48	.32	53	.41
50	.52	51	.52	54	.56
62	.45	55	.48	57	.32
72	.40	60	.53	71	.68

^aPearson product-moment correlation. All coefficients significant at .001

with the total Religious score. A justified conclusion is that with varying degrees all statements were measuring some aspect of their respective total value orientation. If the inventory were to be shortened the item analysis would provide one index for determining which items should be retained. However, the correlation coefficients obtained should be compared to the correlation coefficients obtained when the reliability is determined using different populations before this measure of reliability is used as an index for determining item retention.

III. INTERNAL CONSISTENCY

Another measure of instrument reliability is internal consistency. The items on the inventory were divided into two sub-scales to enable a check of the internal consistency. Six items on each of the six value orientations were randomly placed in the first section of the value instrument and the other six were randomly placed in the second half. A measure of internal consistency was realized by conducting a split-half reliability check. The scores on the first six items were correlated with the scores of the last six items for each orientation. The resulting reliability co-efficient for a half test was corrected according to the Spearman-Brown formula, which gives a statistical equivalent of reliability for the whole test.¹ The Spearman-Brown reliability co-efficients can be seen in Table 8.3. The

¹G. A. Ferguson, Statistical Analysis in Psychology and Education, New York: McGraw-Hill, 1959, p. 378.

TABLE 8.3

SPLIT-HALF RELIABILITY COEFFICIENTS FOR
VALUE ORIENTATIONS*

Value Orientations	First-Half Items	Second-Half Items	Spearman-Brown Reliability coefficient
Religious	2, 3, 5, 19, 23 30	37, 43, 59, 64 69, 70	.82
Common Man	1, 7, 9, 14, 26 29	38, 47, 52, 61 63, 68	.68
Humanistic	4, 20, 22, 33, 34, 35	44, 56, 58, 65 66, 67	.45
Patriotic	6, 8, 10, 25, 28, 36	41, 42, 46, 50 62, 72	.77
Market	13, 16, 17, 18 27, 32	39, 40, 48, 51 55, 60	.69
Ethnic-Cultural	11, 12, 15, 21 24, 31	45, 49, 53, 54 57, 71	.76

* Reliability quotients corrected according to Spearman-Brown formulae for reliability quotients for whole test.

highest coefficient was between the split-half items for Religious value orientation (.82) and the lowest for Humanist value orientation (.45). The other four orientations exhibited reliability coefficients about .65 level. The reliability on the Humanist scale is consistent with findings of a factor analysis which will be reported later in this study. These findings indicate that there is a fairly high degree of reliability between the two halves of the instrument.

IV. ANALYSIS OF RESEARCH INSTRUMENT IN ITS TWO LANGUAGE FORMS

An instrument designed to measure value orientations in Canadian society must take into consideration the bilingual nature of Canada.² The choice of the particular sample used in this study was partly determined by the desire to enable an empirical testing of the "What-Do-You-Think?" inventory in its two language forms, English and French.

The French form was translated from English by Professor J. Darbelnet of Laval University. Every effort was made to translate for emotional affect as well as for similarity of meaning. Slight changes were made in the wording of several statements and a French translation of the list of instructions were made by members of the Romance Languages Department at the University of Alberta.

The inventory was administered to one-half of the sections of French 330 in the English form and to the remaining sections in the French form. No mention was made of the rewriting of the instrument in its other form. One week later the students were given the other language form. The data sheet was administered only with the English form. For purposes of analysis a matched sample of 65 students was used. Only the inventories of those students who wrote the value study in both its language forms were used.

²According to 1961 Canadian Census, the breakdown according to mother tongue was: English 58.45%, French 28.09%, Remainder 13.45%. Canada Yearbook, 1966, Dominion Bureau of Statistics, Ottawa: Queen's Printer, 1967.

A comparison of the means of the six value orientations in two languages can be seen in Table 8.4. An analysis of variance was carried out to determine the significance of the differences between the means. There were no significant differences between the paired means at the .01 level of significance. However, on the Patriotic, and Ethnic-Cultural orientations significant differences were observed at the .05 level. These findings indicate that in the use of this instrument with university students caution must be used in interpreting differences on these two orientations. Speculation appears in order as to the differences in the two language forms. Differences may be due to the type of translation. Perhaps the emotional responses elicited on these two orientations are such that translation is more difficult than on the other orientations. A subsequent analysis using a different sample would appear justified before further use is made of the French form. A basic assumption made was that students in French 330 would have sufficient proficiency in both languages for a language comparison to be made. This sample may not have had the required proficiency in French and this might account for the differences on these two orientations.

In conclusion, further analysis with populations with a greater proficiency in French appears desirable before this instrument is modified or used extensively in assumed bilingual communities.³

³ A prior translation of the inventory was tested by Card and Hynam in a bilingual community and no significant differences appeared between the orientations for respondents writing the instrument in its two language forms. See: Card and Hynam, "Value Orientations in Three Canadian Communities", paper presented at Annual Meeting of Canadian Sociology and Anthropology Association, Calgary, June, 1968.

TABLE 8.4

DIFFERENCE IN MEANS AND LEVEL OF SIGNIFICANCE FOR
A MATCHED SAMPLE USING ENGLISH AND FRENCH FORMS
OF INVENTORY^a

Form	Value Orientations					
	Religious	Common Man	Humanistic	Patriotic	Market	Ethnic-Cultural
English	32.08	34.59	38.40	30.37	32.15	30.25
French	32.37	34.65	36.60	32.69	33.39	32.75
Significance*	N.S	N.S	N.S	sig	N.S	sig.

^aSample included a matched group of 65 students who completed "What-Do-You-Think?" inventory in English and French forms.

*One way analysis of variance. Level of significance .05 or greater.

V. FACTOR ANALYSIS OF THE "WHAT-DO-YOU-THINK?" INVENTORY

The responses for the sample of 475 students were factor analysed in an attempt to determine the smallest number of factors that could account for the inter-correlations among the seventy-two items. It was here assumed for heuristic purposes that each of Dahlke's six value orientations⁴ represented a single dimension within

⁴Dahlke's nativist orientation was broken into two orientations, Patriotic and Ethnic-Cultural. See Chapter IV.

a value space. This assumption is used as a working hypothesis. A factor analysis is therefore a means of discovering the extent to which the items, hypothesized to measure an aspect of assumed uni-dimensional values, were in fact contributing to that particular value dimension.

In the factor analysis two types of solutions were sought: orthogonal and oblique. The orthogonal solution results in independent dimensions (axes maintain their 90-degree separations) and the oblique solution results in correlated factors (each axis rotated separately and no effort made to maintain independence).⁵ The second solution was used in this analysis, because, according to Morris, "...an oblique solution does not impose the condition of independence upon the dimensions (i.e., permits correlated factors)."⁶

Table 8.5 indicates the factor loadings of leading items on seven factors according to an oblique rotation giving structure on Primary S.⁷ A loading of .400 was arbitrarily selected to indicate leading items. After each item a code appears to indicate the hypothesized value orientation of the statement. Table 8.6 gives the intercorrelation of the first seven factors. Highest negative

⁵J. P. Guilford, Psychometric Methods, New York: McGraw-Hill, 1954, p. 501.

⁶C. Morris, Variations in Human Values, Chicago: The University of Chicago Press, 1956, p. 31.

⁷Structure on the primary S refers specifically to rotation.

TABLE 8.5

FACTOR LOADINGS OF LEADING ITEMS FOR SEVEN FACTORS
OBTAINED IN OBLIQUE ROTATION^a

Factor I	Factor II	Factor III	Factor IV	Factor V	Factor VI	Factor VII
2 R .7893	11 EC .7065	7 CM .4759	6 P .4891	18 M .4361	27 M .4118	35 H .3823
3 R .5049	12 EC .7097	9 CM .6712	10 P .6762	28 P .6229	32 M .5145	65 H .5951
5 R .7387	15 EC .4203	14 CM .6850	25 P .6069	41 P .6994	39 M .5292	66 H .5572
19 R .6849	24 EC .4802	26 CM .6058	28 P .4618	42 P .5379	40 M .6402	72 P .4633
30 R .5351	31 EC .6051	29 CM .6490	32 M .5064	46 P .4177	51 M .5834	
37 R .7215	45 EC .7361	47 CM .4929	36 P .6896	50 P .6140		
43 R .7021	49 EC .5163	68 CM .6590	60 M .4449			
64 R .7777	53 EC .4158					
69 R .6251	54 EC .5310					
70 R .7853	71 EC .7016					
Eigenvalues						
3.573	2.728	2.086	1.534	1.140	1.063	0.995

CODE: R Religious M Market
 EC Ethnic-Cultural P Patriotic
 CM Common Man H Humanistic

^aPromax Oblique Rotation--Structure on the Primary S.

TABLE 8.6

CORRELATION COEFFICIENTS OF FIRST SEVEN FACTORS
ON OBLIQUE ROTATION*

Factors	I	II	III	IV	V	VI	VII
I	1.0000	-0.0640	-0.1280	-0.1736	0.0515	0.0460	-0.0102
II		1.0000	-0.0482	-0.0776	-0.0979	0.0652	-0.2607
III			1.0000	-0.0327	-0.1379	-0.0800	-0.1072
IV				1.0000	-0.0824	-0.0673	0.0476
V					1.0000	0.0282	-0.0820
VI						1.0000	-0.1144
VII							1.0000

* Promax Oblique Rotation.

correlation is found between Factors II and VII. All correlations are relatively low indicating that the dis-similarities between factors is not great.

Four factors appear which can be termed "pure factors" in that all items were statements measuring a hypothesized value orientation. The strongest factor is the Religious factor which accounts for 3.6/72 of the variance. Ten of the twelve items designed to measure the Religious orientation, according to Dahlke's theory, appear in Factor I. The two items that do not appear in this factor were numbers 23 and 59 dealing with the decision making areas of change and wealth. Another strong factor was that

measuring the Ethnic-Cultural value orientation. Again ten items had factor loadings exceeding .400. The items, numbers 21 and 57, which did not appear in this factor dealt with intellectual inquiry and war. Factor II accounts for 2.7/72 of the variance. The third 'pure factor' was that measuring the Common Man orientation. This factor accounted for almost as much variance as did Factor II as can be seen by the eigenvalue. Seven Common Man items had factor loadings of .400 or greater. It appears that the labor oriented ideology came through in sufficient strength to justify a Common Man value orientation.

Factors IV and V are not "pure factors" as to type of orientations measured. Both factors contained predominantly Patrioticly oriented statements. Factor IV contained two items considered to be Market orientations. These two items dealt with justification for defense expenditures to provide opportunities for industry and trade and respect to be attributed business leaders because of their effort to raise the standard of living. It can be seen that both these statements, which were considered to be of the Market orientation bring out feelings of patriotism in individuals. Factor V consisted of five statements considered to be of Patriotic orientation and one considered to be of Market orientation. Again the Market oriented statement had a high patriotic overtone in that it stressed the importance of economic growth to the development of a country. As can be seen in Appendix B there appear to be two types of Patriotism coming through in the value instrument. Factor IV is more of a coercive

Patriotism. The themes of force, power and war are evident. The Patriotism expressed in Factor V is more along the idea of cooperation and individuals working for the glory of their country.

Factor VI is the fourth factor which contains all items from one value orientation. All statements are dealing with the market orientation. The factor has an eigenvalue of 1.063. The basic theme of this factor is the importance of individual effort in raising the standard of living of the country.

The last factor which accounts for the least amount of variance of the seven factors is one which exhibits the Humanistic value orientation. Three Humanistic statements and one Patriotic statement have factor loadings exceeding .400. Beyond Factor VII the remaining Humanistic statements appeared in several factors, but none were strong enough to indicate a further distinct dimensionality in the value sphere.

Findings of a factor analysis of the "What-Do-You-Think?" inventory indicate support for the assumptions that six value orientations were represented in the seventy-two statements on the inventory. The strongest factors, dimensionally, were the Religious, Common Man, Ethnic-Cultural and Market orientations. The Patriotic orientation appeared to represent two distinct types of patriotism. The weakest orientation dimensionally was the Humanistic orientation. The Humanistic orientation was evidently measuring several dimensions of the value sphere.

The assumption that six distinct values would appear as the result of a factor analysis is supported with varying degrees for the six value orientations. However, further factor analyses of responses from less homogeneous populations would have to be conducted before more conclusive statements can be made as to the dimensionality of the scales.

The finding that the Ethnic-Cultural and Patriotic value orientations were found in two separate factors indicate that they are separate dimensions in a value sphere and is strong justification for breaking Dahlke's Nativist orientation into two distinct value orientations.

VI. SUMMARY

Analysis of the "What-Do-You-Think?" inventory indicated both its strengths and weaknesses. The overall assumption from the analysis is that the instrument, with a slight modification, does show promise as a value instrument for Canadian sociology. Further analyses, however, will have to be conducted using varying populations from different segments of Canadian society before a major effort is made to modify the "What-Do-You-Think?" inventory.

CHAPTER IX

SUMMARY, CONCLUSIONS AND IMPLICATIONS

I. THE PROBLEM

H. Otto Dahlke's theory of interest group value orientations provided the theoretical framework which was basic to this study. A value instrument based on the theory was constructed to survey the value orientations of university students and determine the possible relationships existing between these orientations and specific independent variables and involvement in specific organizations hypothesized to represent that value. The obtained data was used to perform an statistical analysis of the research instrument to determine its applicability for measuring values in a Canadian setting.

II. SUMMARY

A. VALUE PROFILE OF UNIVERSITY STUDENTS

The university students in the sample showed a tendency to score neutrally or negatively on all the value orientations except the Humanistic orientation. Mean value scores ranged from a low of 28.78 on the Ethnic-Cultural to a high of 38.62 on the Humanistic orientation. The second highest mean score was the Common Man and this was followed by the Market orientation. Lowest mean scores were on the Religious, Patriotic and Ethnic-Cultural orientations. The greatest divergence in value expression, exhibited by the standard deviation, was on the Religious

orientation and the greatest value conformity appeared to be on the Humanistic orientation.

When students were compared according to the French course in which they were registered, only one significant difference between means at the .05 level of significance appeared. This was on the Ethnic-Cultural orientation. This appeared to justify the decision to not use the French course as a separate treatment variable throughout the study.

This study was not able to conclusively determine whether the university socializes students along the Humanistic orientation or whether the university attracts those students who have already accepted this value.

B. RELATIONSHIP BETWEEN VALUE PROFILES AND SELECTED VARIABLES

The relationships between students value orientations and personal, family and social variables were explored. Of the personal variables, sex, age, marital status, and religious background, sex appeared to be associated with the least amount of difference in means on the various value orientations. Females scored slightly lower on the Market orientation suggesting possible differential socialization on the part of the parents. Age was not an important variable in accounting for large differences in means. However, findings indicated that the youngest students scored highest on the Common Man, Humanistic, Patriotic and Market orientations and generally low on the Ethnic-Cultural and Religious orientations. The greatest number of differences appeared when the sample

was divided according to marital status. Students who indicated a separated or divorced status scored significantly lower on all orientations except on the Humanistic. This lead to the conclusion that this possibly indicated a degree of alienation being felt by these students. When only the married and single students were compared, the married students scored higher on the Religious and Ethnic-Cultural orientations although the differences did not reach significance at .05 level. The religious background of the students was considered to be another relatively important variable in accounting for differences in means. Students expressing Agnosticism or Atheism scored lowest on all orientations except the Humanistic orientation on which they scored highest. A conclusion reached was that it is not only the Religious values that these people are not accepting, but they are not accepting any of the values of the broader culture with the exception of the one mentioned. Between the Roman Catholics and Protestants, the Protestants scored lower on the Religious, Patriotic, Common Man, Market and Ethnic-Cultural orientations. Jewish students scored highest on the Patriotic and Ethnic-Cultural orientations.

Of the family variables, parental occupation, parental nationality and language spoken in the home, the latter was considered to be the most important variable in accounting for differences in means on the value orientations, although differences were not significant at the .05 level. Lower scores were found on the Religious, Common Man, and Ethnic-Cultural orientations for students coming from homes

where English and any other language were spoken as compared to homes where English only was spoken. Between father's and mother's birthplace, father's accounted for greater difference in respondent's mean scores. In both cases one of the orientations which exhibited least difference in means when grouped according to parents birthplace was the Ethnic-Cultural orientation where one would expect differences. Parental occupation was not an important variable accounting for difference between means. Of the two father's occupation was the more important.

The two variables related to university experience were faculty and year of university. Meaningful comparisons could be made only between students in the faculties of Arts, Science and Education due to the low representation in the other faculties. Education students scored highest on the Religious, Common Man and Ethnic-Cultural orientations and lowest on the Humanistic orientation. Science students scored highest on the Humanistic and Market orientations and lowest on the Ethnic-Cultural orientation. Students in Arts scored lowest on the Religious, Common Man, and Market orientations. For all three faculties the highest mean score occurred on the Humanistic orientation. Years of university accounted for several differences in means. As number of years of university increased, scores on the Religious orientation decreased and the opposite trend occurred on the Humanistic orientation. The findings for the two variables related to university experience pointed to the need for a longitudinal study to more accurately determine value change.

C. RELATIONSHIP BETWEEN VALUE ORIENTATIONS AND ORGANIZATIONAL INVOLVEMENT

Two hypotheses dealing with the relationship between involvement in organizations and value orientations were tested. The hypothesis dealing with the relationship between student involvement and orientation scores was broken into seven sub-hypotheses. The hypothesis and the seven sub-hypotheses and the statistical findings follow:

Hypothesis

Students involved in organizations associated with specific value orientations will score higher on that orientation than students not involved.

Sub-hypotheses

a) Students who indicate membership in church or other religious organizations will score higher on the Religious orientation than will non-members. Supported.

b) Students who indicate membership in armed services or cadet groups will score higher on the Patriotic orientation than will non-members. Partially supported.

c) Students who indicate membership in political parties will score higher on the Patriotic orientation than will non-members. Not supported.

d) Students who indicate membership in literary, musical, historical, artistic, and/or scientific organizations will score higher on the Humanistic orientation than will non-members. Supported.

e) Students who indicate membership in ethnic, native or immigrant groups will score higher on the Ethnic-Cultural orientation than will non-members. Supported.

f) Students who indicate membership in labor unions will score higher on the Common Man orientation than will non-members. Not supported.

g) Students who indicate membership in business organizations will score higher on the Market orientation than will non-members. Partially supported.

These findings lead to the qualified acceptance of the hypothesis. The value orientations which appear to undergo difficulty in transmission are the Patriotic and the Common Man orientations.

The second hypothesis dealt with the respondent's parental membership in organizations and the respondent's value scores. The hypothesis and the sub-hypotheses and the statistical findings follow:

Hypothesis

Students whose parents were involved in organizations associated with specific value orientations will score higher on that orientation than will students whose parents were not involved.

Sub-Hypotheses

a) Students whose parents were active members of church or other religious organizations will score higher on the Religious orientation than will students whose parents were inactive or non-members. Supported.

b) Students whose parents were active members of armed services and or political parties will score higher on the Patriotic orientation than will students whose parents were inactive or non-members. Supported.

c) Students whose parents were active members of literary, musical, historical, artistic and/or scientific

organizations will score higher on the Humanistic orientation than will students whose parents were inactive or non-members. Partially supported.

d) Students whose parents were active members of ethnic, or immigrant groups will score higher on the Ethnic-Cultural orientation than will students whose parents were inactive or non-members. Not supported.

e) Students whose parents were active members of labor unions will score higher on the Common Man orientation than will students whose parents were inactive or non-members. Partially supported.

f) Students whose parents were active members of business organizations will score higher on the Market orientation than will students whose parents were inactive or non-members. Supported.

Again the findings lead to the conclusion that a qualified acceptance of the hypothesis appeared justified. If the two sets of findings are considered together it can be seen that all the six value orientations are being transmitted to the students and in the case of the Patriotic and Common Man orientations parental membership appeared to be associated with greater differences in student scores than the students actual membership. This study, however, did not determine whether it is the parents or the organizations who are most responsible and successful in transmitting particular values to the students.

D. THE "WHAT-DO-YOU-THINK?" INVENTORY

The analysis of the "What-Do-You-Think?" inventory as a value instrument involved finding the intercorrelation between the six value orientations, the internal consistency, performing an item analysis, and a factor analysis.

The intercorrelation between the six value orientations indicated that no one factor could suitably account for two or more factors in that no correlation coefficient exceeded .56. The Religious and Humanistic orientations correlated at $-.24$. The lowest correlation was found between the Humanistic and Market and Religious and Market orientations. The decision to separate Dahlke's Nativistic orientation into the Patriotic and Ethnic-Cultural orientations appeared justified due to the low correlation of $.23$.

Item analysis provided a measure of reliability of the instrument. Correlations between items and the mean score of the total orientation which they represent varied from a low of $.29$ to a high of $.78$. The highest mean correlation was between the Religious items and the total Religious score.

On a split-half reliability check, resulting in a Spearman-Brown reliability coefficient, the coefficients ranged from $.45$ for the Humanistic orientation to $.82$ for the Religious orientation. The remaining reliability coefficients equalled or exceeded $.68$.

The "What-Do-You-Think?" inventory was translated into French. To a group of 65 students in French 330 both the English and French forms of the instruments were administered.

A period of seven days separated the two administrations of the instrument. On a comparison of the differences between means no significant differences were observed for all of the orientations except the Ethnic-Cultural orientation . This indicated a need for further analysis of the French form of the inventory with different populations.

Factor analysis provided further insight into the value instrument. Four of the value orientations approached dimensional purity for the population used. The Religious and Ethnic-Cultural orientations comprised the first two factors. The next two factors, Common Man and Market, accounted for less of the total variance than the first two but both factors were free from 'contamination' of other orientations. The Patriotic orientation items came out as two separate factors, each one contaminated by Market oriented items. The least stable orientation was the Humanistic. Items measuring the Humanistic orientation were spread out over several factors and no major cluster appeared. Again, the need for further research with different populations appeared warranted.

III. CONCLUSIONS

Dahlke's theory and its manifestation in the "What-Do-You-Think?" inventory appear to make a meaningful contribution to the problem of measuring group-based value orientations. Since this study was of an exploratory nature many findings were not definitive. Consequently, the conclusions will be stated in terms of the following

areas of research that appear warranted by this study:

1. This study contained a relatively rigorous analysis of a limited population. If the "What-Do-You-Think?" inventory is to be a viable value instrument in Canadian sociology and education, it must be subjected to further analysis of the nature conducted in this study on populations from various segments of Canadian society. The population should be sampled according to such variables as social class, educational background, occupational position and proficiency in English and French and other variables critical to the research instrument itself.

2. From the findings of the studies suggested above, together with the findings of this study, a reassessment of the "What-Do-You-Think?" inventory should be undertaken with the object of:

- a) reducing the length of the instrument.
- b) increasing the reliability and validity of the instrument.
- c) increasing the reliability of the English and French form of the instrument.
- d) finding out the components of the Humanistic value orientation with the views of making it 'dimensionally pure', especially when used with persons at the university level of education.

3. A finding of this study was that a difference existed between the value orientations of students in different years of university. At least two explanations could be given for this difference. The university may be

acting as a socialization agent transmitting certain values to the student (e.g. Humanistic orientation). A second possibility may be that the university is acting as an agent of selection weeding out those students holding different value orientations. A longitudinal study would be a means of gaining a better understanding of value change. A study could be made of a general population of Grade XII students to ascertain if the value orientations of those who go on to university differ significantly from those who choose not to.

4. This study measured values through a respondent's expression of what he or she values. No effort was made to determine the relationship between the expressed value and overt behavior. Further research could be undertaken to attempt to determine how one's value orientation effects the decisions he or she makes.

IV. IMPLICATIONS

This study brings several important issues about valuing behavior of students into focus.

Assuming that the findings of this study are valid for university students generally then the following implications seem evident:

1. If the assumption is made that the Humanistic orientation as measured by the "What-Do-You-Think?" inventory is a valid measure of humanistic values of our society, then several implications can be stated:

a) If commitment to this orientation, which our instrument has shown to be multi-dimensional, does not give persons and institutions in society a sufficient sense

of direction for cooperative effort and goal achievement, then this group-based value orientation could be dysfunctional for the present aims and curriculum in educational institutions.

b) If the Humanistic orientation is not accepted by the remainder of society to the extent that it is accepted by those with university education, then one could expect a basis for value conflict, especially between groups influencing education.

c) If the transmission of the Humanistic value orientation is to be a goal of educational institutions, then the selection procedures for teachers should take into consideration the Humanistic value orientation of these individuals.

2. If the Humanistic orientation is replacing the traditional value orientations which are basic to Canadian society, e.g. Religious, Market, Patriotic, Common Man and Ethnic-Cultural, then one should determine the possible relationship between the changes taking place within institutions and the changes taking place within the values of the broader society.

3. If the negative correlation between Humanistic and Religious values orientations is valid, this would seem to indicate the improbability that both value orientations could be transmitted with equal success to a particular individual.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. BOOKS

- Adelman, H., editor, The University Game. Toronto: Anansi Press, 1968.
- Allport, G. W., P. E. Vernon, G. Lindzey, Study of Values. Boston: Houghton, Mifflin Company, 1960.
- Bendix, R., and S. M. Lipset, Class, Status, and Power. Illinois: The Free Press, 1953.
- Blishen, B., F. Jones, K. Naegele, J. Porter, Canadian Society, Sociological Perspectives. Toronto: Macmillan of Canada, 1965.
- Brim, O. G., S. Wheeler, Socialization After Childhood: Two Essays. New York: John Wiley and Sons, 1966.
- Card, B. Y., Trends and Change in Canadian Society. Toronto: Macmillan of Canada, 1968.
- Cattell, R. B., Factor Analysis: An Introduction and Manual for the Psychologist and Social Scientist. New York: Harper and Brothers, 1952.
- Dahlke, H. Otto, Values in Culture and Classroom. New York: Harper and Brothers, 1958.
- Faris, R. E. L., Handbook of Modern Sociology. Chicago: Rand McNally and Company, 1964.
- Ferguson, G. A., Statistical Method in Psychology and Education. 2nd edition, New York: McGraw-Hill, 1966.
- Fruchter, B., Introduction to Factor Analysis. New Jersey: D. Van Nostrand Company, Inc., 1954.
- Gerth, H., C. W. Mills, Character and Social Structure. New York: Harcourt, Brace and Company, 1953.
- Goldsen, R. K., M. Rosenberg, R. M. Williams, E. A. Suchman, What College Students Think. New Jersey: D. Van Nostrand, 1960.

- Guilford, J. P., Psychometric Methods. New York: McGraw-Hill, 1954.
- Jacobs, P. E., Changing Values in College: An Exploratory Study of the Impact of College Teaching. New York: Harper and Brothers, 1957.
- Jones, W. T., F. Sontag, M. O. Becker, R. J. Fogelin, Approaches to Ethics. New York: McGraw-Hill Book Co., 1962.
- Kluckhohn, F. R., F. L. Strodbeck, Variations in Value Orientations. Illinois: Row, Peterson and Company, 1961.
- Lenski, G., The Religious Factor: A Sociological Study of Religious Impact on Politics, Economics, and Family Life. New York: Doubleday & Company, Inc., 1961.
- Morris, C., Varieties of Human Value. Chicago: University of Chicago Press, 1956.
- Parsons, T., E. A. Shils, Toward a General Theory of Action. Cambridge: Harvard University Press, 1951.
- Pepper, S. C., The Sources of Value. California: University of California Press, 1958.
- Porter, J., The Vertical Mosaic. Toronto: University of Toronto Press, 1965.
- Raths, L. E., M. Harmin, S. B. Simon, Values and Teaching: Working With Values in the Classroom. Columbus: Charles Merrill Books, 1966.
- Riesman, D., The Lonely Crowd. New Haven: Yale University Press, 1950.
- Rosenberg, M., Occupations and Values. Illinois: The Free Press, 1957.
- Scott, W. A., Values and Organizations: A Study of Fraternities and Sororities. Chicago: Rand McNally, 1965.

Spindler, G. E., Education and Culture. New York: Holt, Rinehart and Winston, 1963.

Spranger, E., Types of Men, The Psychology and Ethics of Personality. Halle: Nemeyer Verlag, 1928.
Translated by P. I. W. Pigors, New York: Hafner Publishing Co.

Thurstone, L. L., The Measurement of Values. Chicago: University of Chicago Press, 1959.

Von Mering, A., A Grammar of Human Values. Pittsburg: University of Pittsburg Press, 1961.

Wallace, W. L., Student Culture. Chicago: Aldine Publishing Co., 1966.

Winer, B. J., Statistical Principles in Experimental Design. New York: McGraw-Hill, 1962.

B. PERIODICALS

Aberle, D. F., "Shared Values in Complex Societies", American Sociological Review, Vol. 15, 1950.

Adler, F., "The Value Concept in Sociology", American Journal of Sociology, Vol. 62, 1956-57.

Arsenian, S., "Change in Evaluative Attitudes During Four Years of College", Journal of Applied Psychology, Vol. 27, 1943.

Boldt, W. J., J. B. Stroud, "Changes in the Attitudes of College Students", Journal of Educational Psychology, Vol. 25, 1934.

Brim, O., "Attitude Content--Intensity and Probability Expectations", American Sociological Review, Vol. 20, 1955.

Catton, W. R., "A Theory of Value", American Sociological Review, Vol. 24, 1959.

- _____. "Exploring Techniques For Measuring Human Values", American Sociological Review, Vol. 19, 1954.
- Dodd, S. C., "How to Measure Values", Washington State University Research Studies. Vol. 18, 1950.
- Ferguson, L. W., "Socio-Psychological Correlates of the Primary Attitude Scale: I Religionism, II Humanitarianism," Journal of Social Psychology, Vol. 19, 1944.
- Getzels, J. W., "Changing Values in the Schools," School Review, Vol. LXV, 1957.
- Greeley, A. M., "Influence of the 'Religious Factor' on Career Plans and Occupational Values of College Graduates," American Journal of Sociology, Vol. 68, 1963.
- Lehmann, I. J., "Yardsticks for Gauging Values," University College Quarterly, January, 1966.
- Lipset, S. M., "The Value Patterns of Democracy: A Case Study in Comparative Analysis," American Sociological Review, Vol. 28, 1963.
- Lupini, D., "Values and Social Behavior in Schools," The Canadian Administrator, Vol. V, No. 2, 1965.
- Pearlin, L. I., and M. L. Kohn, "Social Class, Occupation and Parental Values: A Cross-National Study," American Sociological Review, Vol. 31, No. 4, 1966.
- Rose, A. M., "Sociology and the Study of Values," British Journal of Sociology, Vol. 7, 1956.
- Taylor, "Social Factors and the Validation of Thought," Social Forces, Vol. 41, 1962.
- Znaniecki, F., "The Scientific Function of Sociology of Education," Educational Theory, Vol. I, No. 2, 1951.

C. PUBLICATIONS OF GOVERNMENT AND
LEARNED SOCIETIES

Card, B. Y., C. Hynam, "Value Orientations in Three Canadian Communities: An Exploratory Study," Unpublished paper presented at the Annual Meeting of the Canadian Sociology and Anthropology Association, Calgary, June, 1968.

Deutscher, I., "Words and Deeds: Social Science and Social Policy," Presidential Address at Society for the Study of Social Problems, August 25, 1965.

Dominion Bureau of Statistics, Canada, Canada Year Book, 1966, Ottawa: Queen's Printer, 1967.

Getzels, J. W., "The Acquisition of Values," Paper presented at the Conference of the American High School, the University of Chicago, October, 1957.

D. UNPUBLISHED MATERIALS

Gue, L. R., "A Comparative Study of Value Orientations in an Alberta Indian Community," Unpublished Ph. D Thesis, University of Alberta, Edmonton, 1967.

Kitchen, H. W., "Relationships Between the Value Orientations of Grade Nine Pupils in Newfoundland and the Characteristics of Their Primary and Secondary Groups," Unpublished Ph. D. Thesis, University of Alberta, Edmonton, 1966.

Ratsoy, E. W., A Comparative and Cross-Sectional Study of Attitudes of Prospective Teachers, Unpublished Ph. D Thesis, University of Alberta, 1965.

APPENDICES

APPENDIX A

Inventory

The following is a list of the items that are included in the inventory. The items are listed in the order in which they are included in the inventory. The items are listed in the order in which they are included in the inventory.

Item 1. The first item in the inventory.

Item 2. The second item in the inventory.

Item 3. The third item in the inventory.

Item 4. The fourth item in the inventory.

APPENDIX A

Item 5. The fifth item in the inventory.

Appendix A

"WHAT-DO-YOU-THINK?" INVENTORY

The following is a list of the items that are included in the inventory.

The following is a list of the items that are included in the inventory. The items are listed in the order in which they are included in the inventory. The items are listed in the order in which they are included in the inventory.

The following is a list of the items that are included in the inventory. The items are listed in the order in which they are included in the inventory. The items are listed in the order in which they are included in the inventory.

The following is a list of the items that are included in the inventory. The items are listed in the order in which they are included in the inventory. The items are listed in the order in which they are included in the inventory.

The following is a list of the items that are included in the inventory. The items are listed in the order in which they are included in the inventory. The items are listed in the order in which they are included in the inventory.

WHAT DO YOU THINK?

INVENTORY¹

This inventory consists of seventy-two controversial statements that may be influential in your life. After reading the statements decide how you feel about the ideas expressed. On the answer sheet provided (pink IBM sheet) indicate your choice by penciling in the bracket according to the following:

Mark A if you STRONGLY DISAGREE

Mark B if you are INCLINED TO DISAGREE

Mark C if you are NEUTRAL (have no opinion)

Mark D if you are INCLINED TO AGREE

Mark E if you STRONGLY AGREE

Example:

Canada should strive to develop one culture.

If you are inclined to disagree with this statement you would mark your answer sheet B. You will notice that the example on the IBM sheet has been marked B.

Use an ordinary HB pencil and make sure the mark you make is heavy. If you want to change your response erase the first mark completely. Make sure your response for each statement corresponds to the same number on the answer sheet.

Please give a response to all seventy-two items. At the end of the inventory follow the instructions required for the data sheet.

¹The instrument is reproduced in the same form as the one administered. Several social variables were included on the Data Sheet for the information of the Romance Languages Department and were not included in this study.

STRONGLY DISAGREE	INCLINED TO DISAGREE	NEUTRAL	INCLINED TO AGREE	STRONGLY AGREE
A	B	C	D	E

1. Too many inventions are harmful because they endanger the jobs of working men and women.
2. In the long run, a knowledge of God and His relationship to man is more important than literature, science, or economics.
3. The most important role of the government is to protect and insure our religious freedom.
4. The only valid knowledge comes through experimentation, reflective thought, or artistic insight.
5. Eternal religious truths are of much greater importance than scientific research, scholarly writing, or artistic endeavor.
6. It is the duty of every citizen always to honor, obey, and support the laws of his country no matter how imperfect these laws might be.
7. The working men and women, more than managers and officials, are responsible for the well being of the country.
8. The best rule for our government to follow in making decisions is to rely heavily on the traditions of our country.
9. The chief aim of a good government should be to make sure that the working people get a "square deal."
10. In today's world the armed forces should be the most respected part of our nation.
11. Members of a cultural or native group with a strong tradition make their best contribution to this country by remaining loyal and active in their group.
12. The greatest heroes of our country are those people who courageously uphold and advance the ideals of their own cultural or racial groups.

- | | | | | |
|---------------------------|------------------------------|--------------|---------------------------|------------------------|
| STRONGLY
DISAGREE
A | INCLINED TO
DISAGREE
B | NEUTRAL
C | INCLINED TO
AGREE
D | STRONGLY
AGREE
E |
|---------------------------|------------------------------|--------------|---------------------------|------------------------|
13. Government-owned businesses should not be allowed because they tend to undermine the free enterprise system.
 14. The highest of all causes is maintaining and improving the dignity, respect, and income of working people.
 15. The greatest need in our country today is a better deal for people who have a different language, culture or race than the majority.
 16. The successful business man or industrial executive is able to provide the best leadership in elected government.
 17. The best use of scientific research and technology is to produce the most goods from the least resources and effort.
 18. Only through economic growth, directed by leaders in business and industry, can we find the answers to the problems our country faces.
 19. The best society is one that directs most of its energy toward the spiritual salvation of man.
 20. It is much better for this country to learn from its own experience than to have its future determined by tradition, experts, or religious leaders.
 21. The research that should get first priority in this country is that related to the problems of the distinctive cultural or racial groups.
 22. In governing our country the views of women, artists, and professors should have as much consideration as those of business, churches, unions and other organized groups.
 23. Social institutions, such as government, business, universities, and patriotic societies, should not interfere with man's spiritual growth.

STRONGLY DISAGREE	INCLINED TO DISAGREE	NEUTRAL	INCLINED TO AGREE	STRONGLY AGREE
A	B	C	D	E

24. It is always better for a person to marry someone from his own cultural or ethnic group so the group will carry on.
25. The greatest heroes of our society are those who honourably gave their lives fighting for our country.
26. The most important people in our society are the everyday people such as farmers, policemen, industrial workers or carpenters.
27. The best society is the one where success depends upon self-effort and one's ability to persevere in competition.
28. The highest goal of every person should be the unity, power and advancement of his country.
29. The prosperity of the working people should be the highest goal of society.
30. Men such as Thomas Aquinas, Martin Luther or Isaiah have contributed more to the lasting good of mankind than have Churchill, Leonardo da Vinci or Thomas Edison.
31. The most important responsibility of our government is to see that peoples of different nationalities and races have every opportunity to maintain their distinctive languages and traditions in this country.
32. Businessmen and industrialists should be respected more than they are, as they are the ones who have made our high living standards possible.
33. Unconventional ideas or controversial issues should never be condemned, restrained, or eliminated from our society.
34. It is much more important to live this life fully than to prepare for an uncertain after-life.

- | STRONGLY
DISAGREE | INCLINED TO
DISAGREE | NEUTRAL | INCLINED TO
AGREE | STRONGLY
AGREE |
|----------------------|-------------------------|---------|----------------------|-------------------|
| A | B | C | D | E |
-
35. The greatest heroes are those who have helped develop man's ability to reason and to solve problems through science.
 36. Military, veteran, and patriotic organizations should have more say in how our country is run.
 37. Though the world may be in war and conflict, the individual can find sure peace by obedience to God's commands.
 38. Bringing art, music, and literature within reach of the average working man or woman should be the first goal of all public and private expenditures on the fine arts.
 39. Wealth should go only to those who are ambitious enough to attain it.
 40. Businessmen and industrialists have contributed more than the working class in raising the living standards of the working class.
 41. There is no higher form of cooperation than when all persons of the country unite in advancing their nation.
 42. We should always be prepared to enter a war when the honour and integrity of this country are at stake.
 43. Art serves its highest purpose when it inspires feelings of reverence and worship for God.
 44. Our basic loyalty should be to the whole world community rather than to a nation, church or other group.
 45. In this country the best personality is shown by a person who has been able to retain the distinctive language, beliefs and culture of his own people.
 46. There is no greater danger faced by our country than allowing subversive elements to be free.

- | | | | | |
|----------------------|-------------------------|---------|----------------------|-------------------|
| STRONGLY
DISAGREE | INCLINED TO
DISAGREE | NEUTRAL | INCLINED TO
AGREE | STRONGLY
AGREE |
| A | B | C | D | E |
-
47. It is always ordinary working people who sacrifice most and profit least when the country goes to war.
 48. At an exposition a person should spend most of his time looking at technological, industrial or business exhibits.
 49. Only when members of a different race or cultural group band together to preserve their traditions and stand up for their group's rights can they hope to have freedom in this country.
 50. There are no forms of music, art or literature more valuable than those which reflect the history and destiny of our country.
 51. Most people in the lower classes of society are justly there through their own lack of ambition and incentive.
 52. The labour movement has contributed more to the welfare of the working class than has industry, religion, or technology.
 53. When a person in this country makes money, he should share it mainly with people in the cultural, native or racial group from which he comes.
 54. The most important contribution to the literature, music, art, and dancing of this country should be made by the cultural groups which have preserved their own distinctive skills and traditions.
 55. Only when the individual and corporation are completely free to compete can a society have unlimited opportunity for both.
 56. There is absolutely no reason important enough to justify war.
 57. Even though the government of this country should decide to enter a war, this is no reason for the cultural, native or racial groups who do not wish to fight to have to do so.

- | | | | | |
|---------------------------|------------------------------|--------------|---------------------------|------------------------|
| STRONGLY
DISAGREE
A | INCLINED TO
DISAGREE
B | NEUTRAL
C | INCLINED TO
AGREE
D | STRONGLY
AGREE
E |
|---------------------------|------------------------------|--------------|---------------------------|------------------------|
-
58. The only way for this country to survive and advance is for its people to become liberal and rational in all their thinking.
 59. For a person to achieve his divine destiny it is essential that he be willing to abandon wealth and prosperity as major personal goals.
 60. Defense expenditures are justifiable when they provide greater opportunities for business and industry and stimulate trade.
 61. All the extra money a person can give away, should go directly to help the poor, the sick and the old, rather than to churches, art galleries or research institutes.
 62. No person is a true citizen unless he places his own interests and ambitions second to the interests and needs of his country.
 63. Our society is not yet free because working people must still unite in order to fulfill their needs and desires.
 64. The highest form of cooperation is the union of men in the service of God.
 65. In our day and age the only persons who have the best life are those who take plenty of time to enjoy art, music, and literature.
 66. Our country has no more urgent claim on its wealth than to provide liberal support for the creative arts.
 67. Our competitive society can never be humane because competition means that someone always loses.
 68. The kind of person our society needs most is the ordinary working man or woman who knows how to work, to get along with people, and to unite for improved working conditions and better pay.

STRONGLY DISAGREE	INCLINED TO DISAGREE	NEUTRAL	INCLINED TO AGREE	STRONGLY AGREE
A	B	C	D	E

69. Freedom of religion is more basic and important than any other democratic right.
70. Obedience to Divine Law leads to the most happy and fruitful life in this world.
71. A group which has a distinctive culture should strive in every possible way to keep from losing its identity in today's society.
72. Developing historic sites, monuments, and other public reminders of the nation's history and greatness should be given top priority in governmental budgets.

Please check to see if you have given a response to each of the preceding questions before continuing.

Data Sheet

The answers to the following questions are necessary if full use is to be made of the information gained from the inventory. Continue to place your answers on the IBM answer sheet. Please place your name, subject, and section number on the top of the answer sheet. All information will be treated as confidential.

- | | | |
|-------------|------------|---------------------|
| 73. Age: | 74. Sex: | 75. Marital Status: |
| 16 - 19 (A) | Male (A) | Single (A) |
| 20 - 23 (B) | Female (B) | Married (B) |
| 24 - 27 (C) | | Widowed (C) |
| 28 - 31 (D) | | Separated or |
| over 31 (E) | | Divorced (D) |
| | | Member of |
| | | Religious Order (E) |
-
- | | |
|----------------------------|-------------------------|
| 76. Religious Orientation: | 77. Year of University: |
| Catholic (A) | First Year (A) |
| Protestant or | Second Year (B) |
| Independent Christian (B) | Third Year (C) |
| Jewish (C) | Fourth Year (D) |
| Agnostic or Atheist (D) | Fifth Year or |
| Others (E) | More (E) |

78. Type of High School Attended:
- Public (A)
 - Separate (R.C.) (B)
 - Separate (Prot.) (C)
 - Private (D)
 - A combination of these (E)
79. Place of High School Attended:
- City (A)
 - Town (B)
 - Rural (C)
 - A combination of these (D)
80. What is your anticipated final mark in this French course you are taking?:
- Stanine 9 or 8 (A)
 - Stanine 7 or 6 (B)
 - Stanine 5 or 4 (C)
 - Stanine 3 (D)
 - Stanine 2 or 1 (E)
81. Are you a member of a fraternity or sorority?:
- Yes (A)
 - No (B)
82. How important do you feel it is for an English-Canadian to have some knowledge of French and a French-Canadian to have some knowledge of English?:
- Very Important (A)
 - Important (B)
 - Of little importance (C)
 - Of no importance (D)
 - It is a disadvantage (E)
83. What is your assessment of your ability to read French?:
- Excellent (A)
 - Above average (B)
 - Average (C)
 - Below average (D)
 - Poor (E)
84. What is the single most important reason for your taking French this year?:
- To fulfill undergraduate requirements (A)
 - To increase job prospects (B)
 - I enjoy French (C)
 - I will need it for later studies (D)
 - It is important for a Canadian to have a knowledge of French (E)
85. What is your assessment of your ability to write in French?:
- Excellent (A)
 - Above average (B)
 - Average (C)
 - Below average (D)
 - Poor (E)

86. Are you now or have been a member of a church or religious club?:
 Yes (A)
 No (B)
87. Are you now or have been a member of the armed services, or cadet group?:
 Yes (A)
 No (B)
88. Are you now or have been a member of a political party?:
 Yes (A)
 No (B)
89. Are you now or have been a member of a literary, musical, artistic, historical, or scientific club or organization?:
 Yes (A)
 No (B)
90. Are you now or have been a member of an ethnic, immigrant or native group or organization?:
 Yes (A)
 No (B)
91. Are you now or have been a member of a labor union or its women's auxiliary?:
 Yes (A)
 No (B)
92. Are you now or have you ever been involved in business at the management level or belonged to a business organization such as the Chamber of Commerce?:
 Yes (A)
 No (B)
- 93 to 98 For each of the following clubs or organizations indicate the degree of participation of either or both of your parents according to the following procedure:
- Mark (A) if your parents are or were VERY ACTIVE
 Mark (B) if your parents are or were MODERATELY ACTIVE
 Mark (C) if your parents are or were INACTIVE OR NON-MEMBERS
93. Church or their auxiliary organizations
94. Literary, artistic, musical, historical, or scientific organizations

95. Labour unions or their women's auxiliaries or fraternal organizations (e.g. lodges)
96. Veteran groups, armed services, patriotic associations, political parties or governmental organizations
97. Ethnic, immigrant or native groups
98. Chamber of Commerce or any other business group

Part 2

The following questions are to be answered on the bottom of the IBM answer sheet. You will notice that there are spaces for ten responses opposite each number. Answer the questions in the same manner as in Part 1.

- | | |
|-----------------------------------|--|
| 1. What is your nationality?: | 2. What is the country of birth of your father?: |
| Canadian (A) | Canada (A) |
| British (B) | British Isles (B) |
| United States citizen (C) | United States (C) |
| French (D) | France (D) |
| Western European (Not French) (E) | Western Europe (Not France) (E) |
| Eastern European (F) | Eastern Europe (F) |
| Asian (G) | Asia (G) |
| African (H) | Africa (H) |
| Other (I) | Other or Unknown (I) |
-
- | | |
|--|---|
| 3. What is the country of birth of your mother?: | 4. What languages were spoken in your parental home?: |
| Canada (A) | English only (A) |
| British Isles (B) | French only (B) |
| United States (C) | German only (C) |
| France (D) | Ukrainian only (D) |
| Western Europe (Not France) (E) | English & French (E) |
| Eastern Europe (F) | English & German (F) |
| Asia (G) | English & Ukrainian (G) |
| Africa (H) | English & any other (H) |
| Other or Unknown (I) | |

5. In which faculty are you registered?:
- | | |
|------------------------|-----|
| Arts | (A) |
| Science | (B) |
| Education | (C) |
| Graduate Studies | (D) |
| Nursing | (E) |
| Physical Education | (F) |
| Bus. Admin. & Commerce | (G) |
| Household Econ. | (H) |
| Other | (I) |
6. What is your major field of study?: (If you are Not in Arts indicate "Not Applicable")
- | | |
|-------------------|-----|
| Social Sciences | (A) |
| Humanities | (B) |
| Fine Arts | (C) |
| Religious Studies | (D) |
| Pre-law | (E) |
| Pre-medicine | (F) |
| Other | (G) |
| Not Applicable | (H) |
7. What is your father's occupation?:
- | | |
|--|-----|
| Professional (doctor, lawyer, teacher, etc.) | (A) |
| Semi-professional (nurse, social worker, artist, etc.) | (B) |
| Proprietor, manager, official | (C) |
| Clerical & Sales | (D) |
| Skilled (mechanic, welder, etc.) | (E) |
| Semi-Skilled (apprentice, trucker) | (F) |
| Farmer or rancher | (G) |
| Unskilled | (H) |
| Other | (I) |
8. What is your mother's occupation?:
- | | |
|------------------------------|-----|
| Professional | (A) |
| Semi-professional | (B) |
| Proprietor, manager official | (C) |
| Clerical and sales | (D) |
| Skilled | (E) |
| Semi-skilled | (F) |
| Farmer or rancher | (G) |
| Unskilled | (H) |
| Housewife or other | (I) |

Reminders:

Please check quickly to see that you have marked a response for numbers 1 to 98 in Part 1 and 1 to 8 in Part 2.

Please make sure that your name, subject and section number appear on the top of the answer sheet.

Thank you for your co-operation.

APPENDIX A: RESEARCH INSTRUMENTS AND DATA

TABLE 1

Item	Item Description	Item Loading
1	I am a person who is very confident in my abilities.	0.85
2	I am a person who is very confident in my abilities.	0.85
3	I am a person who is very confident in my abilities.	0.85
4	I am a person who is very confident in my abilities.	0.85
5	I am a person who is very confident in my abilities.	0.85
6	I am a person who is very confident in my abilities.	0.85
7	I am a person who is very confident in my abilities.	0.85
8	I am a person who is very confident in my abilities.	0.85
9	I am a person who is very confident in my abilities.	0.85
10	I am a person who is very confident in my abilities.	0.85

APPENDIX B

1	I am a person who is very confident in my abilities.	0.85
2	I am a person who is very confident in my abilities.	0.85
3	I am a person who is very confident in my abilities.	0.85
4	I am a person who is very confident in my abilities.	0.85
5	I am a person who is very confident in my abilities.	0.85
6	I am a person who is very confident in my abilities.	0.85
7	I am a person who is very confident in my abilities.	0.85
8	I am a person who is very confident in my abilities.	0.85
9	I am a person who is very confident in my abilities.	0.85
10	I am a person who is very confident in my abilities.	0.85

FACTOR ANALYSIS

1	I am a person who is very confident in my abilities.	0.85
2	I am a person who is very confident in my abilities.	0.85
3	I am a person who is very confident in my abilities.	0.85
4	I am a person who is very confident in my abilities.	0.85
5	I am a person who is very confident in my abilities.	0.85
6	I am a person who is very confident in my abilities.	0.85
7	I am a person who is very confident in my abilities.	0.85
8	I am a person who is very confident in my abilities.	0.85
9	I am a person who is very confident in my abilities.	0.85
10	I am a person who is very confident in my abilities.	0.85

STATEMENTS GROUPED ACCORDING TO FACTORS

FACTOR I

Item Number	Statement	Value Orientation
2.	In the long run, a knowledge of God and His relationship to man is more important than literature, science, or economics.	Religious
3.	The most important role of the government is to protect and insure our religious freedom.	Religious
5.	Eternal religious truths are of much greater importance than scientific research, scholarly writing, or artistic endeavor.	Religious
19.	The best society is one that directs most of its energy toward the spiritual salvation of man.	Religious
30.	Men such as Thomas Aquinas, Martin Luther or Isaiah have contributed more to the lasting good of mankind than have Churchill, Leonardo da Vinci or Thomas Edison.	Religious
37.	Though the world may be in war and conflict, the individual can find sure peace by obedience to God's commands.	Religious
43.	Art serves its highest purpose when it inspires feelings of reverence and worship for God.	Religious
64.	The highest form of cooperation is the union of men in the service of God.	Religious

Item Number	Statement	Value Orientation
69.	Freedom of religion is more basic and important than any other democratic right.	Religious
70.	Obedience to Divine Law leads to the most happy and fruitful life in this world.	Religious

FACTOR II

Item Number	Statement	Value Orientation
11.	Members of a cultural or native group with a strong tradition make their best contribution to this country by remaining loyal and active in their group.	Ethnic-Cultural
12.	The greatest heroes of our country are those people who courageously uphold and advance the ideals of their own cultural or racial groups.	Ethnic-Cultural
15.	The greatest need in our country today is a better deal for people who have a different language, culture or race than the majority.	Ethnic-Cultural
24.	It is always better for a person to marry someone from his own cultural or ethnic group so that the group will carry on.	Ethnic-Cultural
31.	The most important responsibility of our government is to see that peoples of different nationalities and races have every opportunity to maintain their distinctive languages and traditions in this country.	Ethnic-Cultural

Item Number	Statement	Value Orientation
45.	In this country the best personality is shown by a person who has been able to retain the distinctive language, beliefs and culture of his own people.	Ethnic-Cultural
49.	Only when members of a different race or cultural group band together to preserve their traditions and stand up for their groups' rights can they hope to have freedom in this country.	Ethnic-Cultural
53.	When a person in this country makes money, he should share it mainly with people in the cultural, native or racial group from which he comes.	Ethnic-Cultural
54.	The most important contribution to the literature, music, art, and dancing of this country should be made by the cultural groups which have preserved their own distinctive skills and traditions.	Ethnic-Cultural
71.	A group which has a distinctive culture should strive in every possible way to keep from losing its identity in today's society.	Ethnic-Cultural

FACTOR III

Item Number	Statement	Value Orientation
7.	The working man and woman, more than managers and officials, are responsible for the well being of the country.	Common Man

Item Numbers	Statement	Value Orientation
9.	The chief aim of a good government should be to make sure that the working people get a "square deal."	Common Man
14.	The highest of all causes is maintaining and improving the dignity, respect, and income of working people.	Common Man
26.	The most important people in our society are the everyday people such as farmers, policemen, industrial workers or carpenters.	Common Man
29.	The prosperity of the working people should be the highest goal of society.	Common Man
47.	It is always ordinary working people who sacrifice most and profit least when the country goes to war.	Common Man
68.	The kind of person our society needs most is the ordinary working man or woman who knows how to work, to get along with people, and to unite for improved working conditions and better pay.	Common Man

FACTOR IV

Item Number	Statement	Value Orientation
6.	It is the duty of every citizen always to honor, obey, and support the laws of his country no matter how imperfect these laws might be.	Patriotic
10.	In today's world the armed forces should be the most respected part of our nation.	Patriotic

Item Number	Statement	Value Orientation
25.	The greatest heroes of our society are those who honourably gave their lives fighting for our country.	Patriotic
28.	The highest goal of every person should be the unity, power and advancement of his country.	Patriotic
32.	Businessmen and industrialists should be respected more than they are, as they are the ones who have made our high living standards possible.	Market
36.	Military, veteran, and patriotic organizations should have more say in how our country is run.	Patriotic
60.	Defense expenditures are justifiable when they provide greater opportunities for business and industry and stimulate trade.	Market

FACTOR V

Item Number	Statement	Value Orientation
18.	Only through economic growth, directed by leaders in business and industry, can we find the answers to the problems our country faces.	Market
28.	The highest goal of every person should be the unity, power and advancement of his country.	Patriotic
41.	There is no higher form of cooperation than when all persons of the country unite in advancing their nation.	Patriotic

Item Number	Statement	Value Orientation
42.	We should always be prepared to enter a war when the honour and integrity of this country are at stake.	Patriotic
46.	There is no greater danger faced by our country than allowing subversive elements to be free.	Patriotic
50.	There are no forms of music, art or literature more valuable than those which reflect the history and destiny of our country.	Patriotic

FACTOR VI

Item Number	Statement	Value Orientation
27.	The best society is the one where success depends upon self-effort and one's ability to persevere in competition.	Market
32.	Businessmen and industrialists should be respected more than they are, as they are the ones who have made our high living standards possible.	Market
39.	Wealth should go only to those who are ambitious enough to attain it.	Market
40.	Businessmen and industrialists have contributed more than the working class in raising the living standards of the working class.	Market
51.	Most people in the lower classes of society are justly there through their own lack of ambition and incentive.	Market

FACTOR VII		
Item Number	Statement	Value Orientation
35.	The greatest heroes are those who have helped develop man's ability to reason and to solve problems through science.	Humanistic
65.	In our day and age the only persons who have the best life are those who take plenty of time to enjoy art, music, and literature.	Humanistic
66.	Our country has no more urgent claim on its wealth than to provide liberal support for the creative arts.	Humanistic
72.	Developing historic sites, monuments, and other public reminders of the nation's history and greatness should be given top priority in governmental budgets.	Patriotic

APPENDIX C

FRENCH FORM OF INSTRUMENT

QUE PENSEZ-VOUS ?

INVENTAIRE

Cet inventaire comprend soixante-douze remarques qui se prêtent à controverse. Ces remarques sont indicatives des différentes directions que l'individu ou la société peut suivre. Après avoir lu chaque remarque, indiquez sur la feuille rose IBM ci-jointe votre réaction en ce qui concerne l'idée exprimée:

Annotez A si vous êtes d'un avis entièrement contraire

Annotez B si vous êtes enclin à dire "non"

Annotez C si vous n'avez pas d'opinion positive ou négative

Annotez D si vous êtes enclin à dire "oui"

Annotez E si vous êtes d'un avis entièrement d'accord

Par exemple:

'Le Canada devrait s'efforcer de développer une culture nationale.'

Si vous êtes enclin à dire "non" à cette remarque, vous annoterez la case B de votre feuille de réponse IBM. Regardez votre feuille IBM et vous verrez que c'est ainsi que cet exemple a été annoté.

Pour annoter vos réponses, servez-vous d'un crayon ordinaire HB, et faites une marque bien noire. Si vous changez d'avis, effacez complètement votre première réponse. Faites attention à ce que chaque réponse pour une remarque donnée corresponde au même nombre sur la feuille de réponse IBM.

Il est important que vous exprimiez une opinion pour chacune des soixante-douze remarques.

avis entièrement contraire A	enclin à dire "non" B	pas d'opinion positive ou négative C	enclin à dire "oui" D	avis entièrement d'accord E
---------------------------------------	--------------------------------	---	--------------------------------	--------------------------------------

1. La multiplication des inventions est dangereuse parce qu'elle peut causer le chômage.
2. En fin de compte, la connaissance de Dieu et de ses rapports avec l'homme est plus importante que la littérature, la science et l'économie politique.
3. Le rôle le plus important du gouvernement est de protéger et d'assurer notre liberté religieuse.
4. Les seules connaissances valables viennent de l'expérience, de la réflexion ou de l'intuition artistique.
5. Les vérités religieuses éternelles sont d'une plus grande importance que la recherche scientifique, les travaux d'érudition et la création artistique.
6. C'est le devoir de chaque citoyen de respecter et de faire respecter les lois de son pays, quelles qu'en soient les imperfections.
7. Les travailleurs font plus pour le bien du pays que les chefs d'entreprise et les gouvernements.
8. La meilleure règle que puisse suivre notre gouvernement dans l'exercice de ses fonctions est de s'inspirer des traditions du pays.
9. Un bon gouvernement doit veiller avant tout à ce que les travailleurs soient traités équitablement.
10. Dans le monde d'aujourd'hui, les forces armées devraient être l'élément le plus respecté de la nation.
11. Le meilleur service que puissent rendre au pays les membres d'un groupe culturel ou ethnique ayant une forte tradition, est de rester fidèle à leur communauté et d'y jouer un rôle actif.

avis entièrement contraire A	enclin à dire "non" B	pas d'opinion positive ou négative C	enclin à dire "oui" D	avis entièrement d'accord E
---------------------------------------	--------------------------------	---	--------------------------------	--------------------------------------

12. Les plus grands héros de notre pays sont ceux qui courageusement défendent les idéaux de leur communauté culturelle ou ethnique et s'efforcent de les atteindre.
13. Les entreprises nationalisées ne devraient pas exister, parce qu'elles tendent à miner l'entreprise privée.
14. Il n'y a pas de plus belle cause que celle qui consiste à assurer la dignité des travailleurs, l'augmentation de leurs salaires, et le respect de leurs concitoyens.
15. Le besoin le plus pressant de notre pays aujourd'hui est de mieux traiter les minorités linguistiques, culturelles et ethniques.
16. C'est parmi les chefs d'entreprise qui ont réussi qu'on trouve les meilleurs dirigeants politiques.
17. La meilleure façon d'utiliser la recherche scientifique et la technique est de produire le maximum avec le minimum de ressources et d'effort.
18. Les problèmes que notre pays doit résoudre ne peuvent trouver leur solution que dans l'expansion économique dirigée par nos chefs d'entreprise.
19. La meilleure société est celle qui consacre la plus grande partie de son énergie au salut spirituel de l'homme.
20. Il est préférable que le pays se laisse guider par son expérience au lieu de se laisser dominer par la tradition, les spécialistes ou les églises.

avis entièrement contraire A	enclin à dire "non" B	pas d'opinion positive ou négative C	enclin à dire "oui" D	avis entièrement d'accord E
---------------------------------------	--------------------------------	---	--------------------------------	--------------------------------------

21. La recherche qui devrait avoir la priorité dans notre pays est celle qui porte sur les problèmes que posent l'existence de groupes culturels ou ethniques distincts.
22. Dans le gouvernement du pays les opinions des femmes, des artistes et des professeurs ont autant d'importance que celle du monde des affaires, des églises, des syndicats ou d'autres organismes.
23. Les institutions sociales, par exemple le gouvernement, les grandes entreprises, les universités, les sociétés patriotiques, ne devraient pas entraver le développement spirituel de l'individu.
24. Il vaut toujours mieux épouser quelqu'un du même groupe culturel ou ethnique, de façon à assurer la continuation du groupe.
25. Notre admiration doit aller avant tout à ceux qui ont versé leur sang en combattant pour leur pays.
26. Les gens les plus importants de notre société sont de condition modeste, tels que cultivateurs, agents de police, ouvriers.
27. La meilleure société est celle dans laquelle l'individu peut s'avancer par la concurrence avec d'autres, grâce à son effort personnel et à sa persévérance.
28. Chacun devrait avoir pour idéal de travailler à l'unité, à la puissance et au progrès de son pays.
29. La prospérité de la classe ouvrière devrait être le principal objectif de notre société.

avis entièrement contraire A	enclin à dire "non" B	pas d'opinion positive ou négative C	enclin à dire "oui" D	avis entièrement d'accord E
---------------------------------------	--------------------------------	---	--------------------------------	--------------------------------------

30. Des hommes comme saint Thomas d'Aquin, Luther et Isaïe ont fait plus pour l'humanité que Churchill, Léonard de Vinci et Thomas Edison.
31. La responsabilité la plus importante de notre gouvernement est de veiller à ce que les groupes culturels ou ethniques soient encouragés à maintenir leur langue ou leur tradition.
32. Les chefs d'entreprise devraient être respectés plus qu'ils ne le sont, car c'est à eux que nous devons le niveau de vie élevé dont nous jouissons.
33. Notre société ne doit ni condamner ni chercher à étouffer ou à supprimer les idées peu orthodoxes ou les questions qui se prêtent à controverse.
34. Mieux vaut profiter de la vie que de se préparer à un au-delà incertain.
35. Nous devons surtout admirer ceux qui ont aidé les hommes à mieux raisonner et à résoudre leurs problèmes scientifiquement.
36. Les associations qui groupent les membres des forces armées ou les anciens combattants et les associations patriotiques devraient avoir une plus grande part dans le gouvernement du pays.
37. Bien que le monde soit déchiré par les conflits et les guerres, l'individu peut trouver la paix dans l'obéissance aux commandements de Dieu.
38. Mettre les beaux-arts, la musique et la littérature à la portée du travailleur moyen devrait être la principale utilisation des fonds publics ou privés affectés

avis entièrement contraire A	enclin à dire "non" B	pas d'opinion positive ou négative C	enclin à dire "oui" D	avis entièrement d'accord E
---------------------------------------	--------------------------------	---	--------------------------------	--------------------------------------

à la diffusion de la culture.

39. La richesse ne devrait récompenser que ceux qui sont assez ambitieux pour faire des efforts à l'acquérir.
40. Les chefs d'entreprise ont fait plus pour élever le niveau de la vie de la classe ouvrière que la classe ouvrière elle-même.
41. Il n'y a pas de plus haute forme de coopération que l'union de tous pour le bien être et l'avancement de leurs pays.
42. Nous devons être toujours prêts à faire la guerre si l'honneur et l'intégrité de notre pays l'exigent.
43. L'art a rempli sa plus haute mission quand il a inspiré des sentiments de révérence et d'adoration envers Dieu.
44. Nous devons faire passer l'intérêt de la communauté mondiale avant celui de la nation, de l'église ou de toute autre collectivité.
45. Dans notre pays la personnalité la plus harmonieusement développée est celle de celui qui a su garder la langue, les croyances et la culture de sa communauté ethnique.
46. Il n'y a rien de plus dangereux pour notre pays que de laisser les éléments subversifs se donner libre cours.
47. Ce sont toujours les modestes travailleurs qui font les plus grands sacrifices et qui retirent le moins de profit quand leur pays fait la guerre.

avis entièrement contraire A	enclin à dire "non" B	pas d'opinion positive ou négative C	enclin à dire "oui" D	avis entièrement d'accord E
---------------------------------------	--------------------------------	---	--------------------------------	--------------------------------------

48. Ce sont surtout les stands consacrés à la technique, au commerce et à l'industrie qui doivent retenir notre attention quand nous visitons une exposition.
49. Les membres d'un groupe ethnique ou culturel ne peuvent espérer être libres que s'ils s'unissent pour préserver leurs traditions et défendre les droits de leur groupe.
50. Il n'y a pas d'oeuvres musicales, artistiques et littéraires qui aient plus de valeur que celles qui reflètent l'histoire et la destinée de notre pays.
51. La plupart de ceux qui sont du bas de l'échelle sociale n'ont que la situation qu'ils méritent, parce qu'ils manquent d'ambition et de motivation.
52. Les syndicats ouvriers ont plus fait pour la classe ouvrière que la religion, l'industrie et la technologie.
53. Quand quelqu'un s'enrichit, il doit surtout en faire bénéficier le groupe ethnique ou culturel dont il est originaire.
54. Ce sont les groupes ethniques ou culturels qui ont gardé leurs techniques artisanales et leurs traditions qui devraient surtout aider au développement de l'art, de la musique, de la danse et de la littérature de notre pays.
55. Ce n'est que lorsque la concurrence joue aussi bien pour l'individu que pour l'entreprise que la société peut offrir à l'un et à l'autre un champ d'action illimité.
56. Rien, absolument rien ne saurait justifier la guerre.

avis entièrement contraire A	enclin à dire "non" B	pas d'opinion positive ou négative C	enclin à dire "oui" D	avis entièrement d'accord E
---------------------------------------	--------------------------------	---	--------------------------------	--------------------------------------

57. Même si le gouvernement de notre pays venait à décider de participer à une guerre, ce ne serait pas une raison pour que les groupes culturels ou ethniques qui ne veulent pas se battre soient obligés de le faire.
58. Notre pays ne pourra survivre et progresser que si ses citoyens adoptent un point de vue entièrement rationnel et libéral.
59. L'homme ne peut réaliser sa destinée divine que s'il renonce à faire de la richesse et de la prospérité ses objectifs principaux.
60. Le coût de la défense nationale est justifié quand l'industrie et le commerce en bénéficient.
61. L'argent dont un particulier peut disposer pour des dons doit aller directement aux pauvres, aux malades et aux vieillards plutôt qu'aux églises, aux musées et aux centres de recherche.
62. On ne peut être un vrai citoyen qu'en faisant passer ses propres intérêts et son ambition après les intérêts et les besoins de son pays.
63. Notre société n'est pas encore libre parce que les travailleurs sont encore obligés de s'unir pour réaliser leurs aspirations et satisfaire leurs besoins.
64. La plus haute forme de coopération est l'union des hommes au service de Dieu.
65. De nos jours, seuls ceux qui consacrent généreusement leur temps à l'appréciation des beaux-arts, de la musique, et de la littérature profitent vraiment de la vie.

avis entièrement contraire A	enclin à dire "non" B	pas d'opinion positive ou négative C	enclin à dire "oui" D	avis entièrement d'accord D
---------------------------------------	--------------------------------	---	--------------------------------	--------------------------------------

66. L'usage le plus pressant que notre pays puisse faire de sa richesse est de subventionner généreusement les beaux-arts.
67. Notre société fondée sur la concurrence ne pourra jamais être humanitaire parce qu'il ne peut y avoir de concurrence sans perdants.
68. Notre société a surtout besoin de travailleurs qui sachent travailler, qui s'entendent bien avec leurs camarades et qui unissent leurs efforts pour obtenir de meilleures conditions de travail et des augmentations de salaire.
69. La liberté du culte est la plus fondamentale et la plus importante des droits civils.
70. C'est en obéissant à la loi divine qu'on s'assure le bonheur et la prospérité ici-bas.
71. Une communauté culturelle ou ethnique doit s'efforcer de ne pas perdre son identité dans la société d'aujourd'hui.
72. L'aménagement des lieux historiques et des monuments, ainsi que la préservation de tout ce qui rappelle l'histoire et la grandeur du pays devraient avoir la priorité dans la budgets du gouvernement.

Assurez-vous que vous avez bien répondu à toutes les questions.

B29901